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THE

CHRISTIAN READER.

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THE

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THE STARRY HEAVENS.

"The heavens declare the glory of God, and the firmament sheweth his handy work." Psalm xix. 1.

THE study of the heavenly bodies is perhaps the grandest and most absorbing pursuit that can occupy the intellect of man; but it requires much previous learning to enable us to understand the laws of their motion, their mutual action on each other, and thereby the place that any one of them will occupy at any given time. In writing this paper I shall keep close to the heading of it, and shall only give heed to that voice which they utter, in telling the glory of God.

Let us first make our observations. On a fine clear night the heaven above us is seen spangled with bright spots, scattered all over it, though not all equally bright, "for one star differeth from another star in glory." If we watch for an hour, or even less, nearly all these stars seem to have risen higher than they were on the Eastern side, and sunk lower if they were on the Western, but their relative positions one among another have kept unchanged. In fact they shew themselves as though they were fixed in the sky, that sky itself revolving round the earth. And furthermore, if we look again the next night about the same time, we shall see exactly the same position of them, whence we know that they revolve about us in a day, or 24 hours.

But besides these fixed stars, there are a few very bright ones that do not seem to keep their places, but to move about among the others, these are called planets: and those we can see with the naked eye are called Venus, Mars, Jupiter and Saturn: of these Venus is the brightest, Jupiter the next, Saturn and Mars the next in brilliancy—the two former are brighter than any of the fixed stars, the other two are not so splendid. Take a pair of compasses, and with any centre strike off five circles; let the first circle be the orbit of Venus; in the next, place the Earth; let Mars occupy the third, Jupiter the fourth, Saturn the fifth circle; suppose them all to move round the Sun, (which put in the centre,) and all to move in the same direction round the Earth, draw another small circle, the Earth being its centre, and in this put the Moon, let her too move in her circle, in the same direction, and then you have a system which will explain all that you see, of the sun, moon and planets. The Moon is a dark body, and is illumined only by the Sun's light, this is the cause of her shewing her bright portion, sometimes large and sometimes small, with every change from the dark moon, to the bright full one. Let the reader take a ball, and near it put a candle, (having no other light in the room,) then half the ball will always be enlightened, but if he walks around the ball he will not see the whole bright half, except when the candle is just between him and the ball, and in walking round he will observe all the changes of the Moon accurately displayed. Venus presents the same appearances, but they must be viewed through a telescope.

Another thing we notice is this, Mars (who is known by his red fiery color) is seen in all quarters of the heavens, so is Jupiter, so is Saturn; but Venus is never far from the Sun, consequently she can be seen only a little before sun rise, (then she is a morning star,) or a little after sunset, in which case she is an evening star.

Now this is easily accounted for; in the circles above named (and which I recommend the reader to draw, if not already familiar with the subject,) we notice that the orbit of Venus lies within that of the Earth, but the circles of the others are outside that of our globe. Now try the Earth and Venus in every point in their orbits, and Venus can never be made opposite the Sun, but the others will be so in the course of their revolution. As to distances let the radius be for Venus about 7, the Earth 10, Mars 15, Jupiter 52, and Saturn 95; such being (in rough numbers) the comparative distances of these bodies from the Sun. All these planets describe a complete circle in a time which is shorter as they are nearer to the Sun, which is (if they be inhabited) their year; thus Venus requires 224 days, the Earth 365, Mars 686, Jupiter 4332, and Saturn 10759, to complete the circle.

The whole of these heavenly bodies are governed by known laws, and so regular are they, that the astronomer can tell the precise place they occupied, hundreds of years ago, and the position they will all have, hundreds of years hence; "They continue unto this day, O God, according to thine ordinance, for all things serve thee." The Almighty "appointed the moon for certain seasons, and the sun knoweth his going down."

But we have said nothing about the circle of the fixed stars. Suppose all the forementioned circles drawn on a piece of paper, let eighths of an inch (which are marked on the common rule,) be the scale we use, taking 7 of them for Venus, 10 for the Earth, and so on. Now from the same centre conceive a vast circle drawn with a radius of a mile, and put the stars somewhere beyond it, this would not be sufficient to express the comparative distance of these fixed stars.

The Earth is about 95 millions of miles from the Sun, now if one quarter inch represent 95 millions of miles,

what would a mile represent? Here is a rule of three sum to shew us the inconceivable distance of these stars. The reader may ask, how do we know they are so distant? are we sure of it, or is it a guess? and the answer is that the proof of it rests on the simplest principles of mathematical science, and there is no uncertainty about the matter.

The earth is full of the goodness of the Lord, but to the heavens we must go to overpower our imaginations with the "exceeding weight" of his glory; one grain of sand compared with our earth, is larger than our world is compared with these vast creatures of God. As touching the stars, we will think of their distance, their size, and their number. The distance is a point easily settled; we have no figures to express it; it is our nearest conception of Infinite. I shall not attempt to explain the mode of its demonstration, which depends on a nice measurement of angles, and the theorems of tregonometry, but only wish to fill the reader's mind with the overwhelming result of the fact. Dr. Bradley thought that his instruments enabled him to assign the nearest fixed star to be 38,000,000,000,000 miles, a distance we have no ordinary language to name, and one that if named lies utterly beyond our imaginations to realize or conceive; the best way to approach it would be by variety of illustration: a cannon ball goes at such a pace, how long would it take to reach this nearest star? and then a rule of three sum performs what we require. But then (O the greatness of God's works!) the astronomers who lived with and since Bradley are convinced that his instrument misled him; he assumed a very small angular change, when there was really none that could be measured, and therefore the nearest star may be millions of millions of miles further than he states, for any thing that we can discover. The distance then being thus settled as so enormous, the size follows.

Visible bodies appear smaller the further off we see them. The sun's diameter is more than 400 times that of the moon, but they appear to us about the same size, because the moon is so much nearer; a church seen at a distance of many miles, appears small compared with its appearance when we approach it: and if our sun were placed a good way beyond the limits of the Solar System, he would look like a star; but if he were actually placed among the fixed stars, he would not be seen at all! The thought of the size of these stars therefore quite overpowers us! And then as to their number. We see some thousands perhaps with the naked eye. A common telescope will shew us five times as many, and with the powerful telescopes of the astronomer, they are multiplied beyond conception. Sir J. Hershel computed that 116000 passed through the field of his telescope in a quarter of an hour! and this telescope viewed but a very small portion of the heavens! Here we pause. All our notions of what is great become little when we look from earth to the heavens. Our long distances become like points; our ordinary numeration is baffled; the mind which treats familiarly all earthly measurements, and even planetary distances, sinks utterly into its own powerless nothingness, when we try to grapple with the elements of the stars! The invention of glass has opened to us a view of our own insignificance, and the littleness of all with which we have to do, when we use the telescope; but we seem great again when we use the microscope. We are bounded by confines little short of what we may call Infinite and nothing! Things invisible by their smallness, are revealed to us by millions! Things that seem like spots to us by their distance, are found to be immeasurable worlds! We are completely confounded; we sink down in mental stupor, if we try to embrace them. God's greatness works upon us, as his glory in

the person of Christ Jesus overpowered the disciples on the mount.

I would have the reader use the recorded elements of the Solar System as all popular books given them, and this not scientifically but devotionally. As to science these works give only rough statements and approximations; they neglect the real theory, and substitute an easier one; they omit all the exactness of corrections and perturbations, but they serve well to be a comment on the words of David, it is the earth that shews the goodness of the Lord, but apart from revelation, it is the "heavens declare his glory."

ON THE LORD'S SUPPER.

Every man who reads the New Testament will not fail to find out thus much: that Christ before he suffered took bread and wine, called them his body and blood, and gave them to his disciples, saying, "Do this in remembrance of me." He will further see that not only the apostles or ministers, but all the members of his church were addressed in such commandment, that the disciples usually met to "break bread" on the Lord's day, that in some places they did so daily, and that this custom was to last till the Saviour's second appearing. "As oft as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come."

If, then, we had to describe (without seeing it,) the customs of Christ's Church now, we might be at a loss to know the mode or order of their worship, but we should feel sure they commemorated the Saviour's death in the use of bread and wine; we should say, this command is so clear, and the primitive custom so notorious, that, no doubt, the holy supper forms one chief portion of the worship of christians. Now if we entered a

church, and found it tolerably full of worshippers, if we were present at the prayers, the singing, and the reading of holy scripture, and the sermon, all this would seem very natural, we should say, 'Doth not even nature herself teach you, that these things are due and seemly?' but what if the greater part of the people went out before the service was over, turning their backs upon the ordinance which Christ expressly has bidden us to celebrate as a memorial of him? How strange! we should say,—the only express command given by their dying Redeemer touching a visible act in remembering him, is the one these christians have chosen to neglect and despise!

Such is the scene witnessed in our churches; the service is attended by hundreds who never stay to the holy communion, and whatever be the cause of it, the thing is very wrong and shews our state to be a faulty and feeble one. The causes of it are various; first, very many are continued in our outward fellowship who are openly living in sin; they form part of the congregation, but rightly enough they keep off from the holy supper: again, many are influenced by the spirit of these times, which undervalues every part of worship, except that which (strictly speaking) is not worship, I mean 'preaching,' and not a few are afraid to approach the bread and wine, lest such a partaking should either require them to live more godly than they do, or else be to them, a mischief rather than a blessing. The subject is a wide one, and may have a longer consideration in some future paper: at present I shall only address myself to those who wish to obey Christ's commandment, who feel that we reject what he has offered, if we come not to the sacred table, and who yet are afraid to approach, lest they should come 'unworthily.' And the last sentence of the church catechism shall guide me in my remarks to them. 'What is required of them that come

to the Lord's supper? Answer. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith on God's mercy through Christ, with a thankful remembrance of his death, and to be in charity with all men.' To examine ourselves is to look into our own hearts, to ask ourselves private questions for conscience to answer, this is done in secret and should be the work of a serious and settled mind. And the questions are, Do I repent of former sins? As I think them over and remember them, am I really sorry for them? are they a grief to me? and (without the hope of pardon) would they be felt as a burden? Is my mind set against them? so that I hate them as offensive to God, and dread them as my worst enemy? Do I so mourn over them as to pray for their pardon, and seek of God, a deliverance from their past effects and future power? This is repentance; such a state he ought to cultivate, who would approach the holy supper, to receive all the fulness of its blessings. Again, do I purpose to lead a new life? altering my present conduct if I know any thing habitually sinful in it; seeking out and ensuing that "newness of life," which is the characteristic of a true christian; living under the influence of the Spirit, and mortifying the wicked lusts of the flesh? 'A new life' is to be explained by the (very common) usage of such term in the New Testament; it does not mean that a christian should totally alter his present mode of living, for it may be, he is conscious of no wilful transgression that belongs to the daily tenor of it, but it does refer him to the fixed character of "newness of life," as described in the epistles, and this is his way, which he is to walk in—correcting his present conversation whereinsoever he perceives and feels that it is sinful. Such a purpose we ought to have in coming to the Saviour's table. Again, a lively faith in God's mercy

through Christ, is a chief requirement in them who would happily sit down to this (type of the) marriage supper of the lamb. Faith in our Saviour gives life to our embracing him, as set forth in the broken bread and poured-out wine, without faith where is the memorial? "how shall they commemorate him in whom they have not believed?" and when the mercy of God through Christ is the grand subject matter of the gospel, preached by the Saviour's lips, betokened by his life, and accomplished by his sufferings and death, which death the blessed supper commemorates, how can any, without faith in this doctrine, be partaker therewith? A thankful remembrance of his death, can hardly be separated from the sight of that bread and wine, which he consecrated to represent and convey to us, his body and blood; without it, we must indeed be coldhearted, unbelieving eaters of so great and mysterious an emblem. And the last requirement owes its necessity, not merely to the nature of the thing, but to the Saviour's express words. By the death of Jesus, through his precious body and blood, we seek pardon: these were broken and shed a ransom for many; he made peace "by the blood of his cross," but after teaching us a form of prayer, our Saviour added this caution: "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." If we be unforgiving and at variance and strife with our neighbours, Jesus has taught us that our pardon of God cannot be obtained; the sacrament of his body and blood will not convey to us the blessings of forgiveness, if we have ought against our brother or he against us; if, in short, we be at variance we must seek reconciliation, "leave there thy gift before the altar, go thy way and be reconciled to thy brother, and then come and offer thy gift." Indeed, the most inattentive reader of the New Testament will see why to be in charity with all men, is required in them that come to the sacred table.

Here, then, is a good and short help to self-examination, in these last words of our catechism: if any man cannot comply with their requirement, how is he living in the sight of God? Is there any thing in them beyond what every christian ought to come up to? can any thing be taken from them without denying some fundamental truth of our redemption, and the doctrine it teaches to ourselves?

I trust the reader, if hitherto he has been an absenter from the Saviour's table, will ask himself, what is my true position in the church of Christ? am I prepared safely to live and happily to die? Is it a good thing to rest contented with any state which (as we believe) uniformly disqualifies us for obeying our Saviour's last and express command?

HISTORY OF THE PRAYER BOOK.

To the Editors of the Christian Reader.

I now send you the first of the papers offered to you, on the subject of the English Prayer Book, and trust that it may be instructive to some of your attentive readers. It will be found to be a brief and rapid sketch of the changes undergone by our book of common prayer, before it was finally ratified and adopted both by church and state. In future numbers I may enter more largely on particular portions of the prayer book, such as the communion service and the litany, and trace their alterations more slowly and minutely; all I aim at now is a general historical outline of the whole, and this from necessity is short and incomplete. With one remark I finish this my note and hasten to my task. Let all members of our church remember that our reformers no more thought of *making* a church prayer book than they did of copying the Koran. They began their work, and they completed it, on the avowed principle and determination to put together such portions of antient liturgies and services, as bore the stamp of genuine truth in their antiquity and agreement with God's word. Let us remember that when before the 'gospel' we exclaim 'glory be to thee, O

Lord,' we are using a doxology that has existed in the church in that very place for about 1600 years, and in fact that our church service generally was no more made by Cranmer and his associates, than the Roman service by the pope of Rome, or the bible itself by the fifty four translators. The prayer book is an assemblage of prayers and offices, collected from all quarters of the early christian church.

I remain, Sirs,

Yours, &c.

A FRIEND.

A.D. 1545. King Henry's Primer, containing in English, the creed, Lord's prayer, ten commandments, together with prayers, suffrages, hymns, and select passages of scripture for morning and evening devotion. Also, many prayers for particular occasions, intended more for private than public use.

1547. *December 6th.* Act of parliament declaring the Lord's supper to be a 'communion' not a 'mass,' enjoining it to be received in both kinds by the people. Commission issued to Cranmer and other divines requiring them to prepare an office for the holy communion.

1548. *March* 8th. The 'office,' (or service) completed, a considerable portion of it however being still in Latin.

1548. A new commission issued to the same divines directing them to prepare a complete collection of divine office for public worship. The commissioners meet at Windsor in May, and draw up a book of common prayer, which being approved by convocation is ratified by act of parliament in January, 1549.

1549. *May 4th.* Edward 6th. The book of common prayer published by Whitechurch, to be used for all divine offices, from the Whitsunday following. This book is substantially the same as the one now used in the English church, and is known by the name of the first Prayer Book of Edward 6th.

1550. *March.* An office for consecrating and ordaining bishops, priests, and deacons, drawn by the commissioners, confirmed by parliament, and published. King Edward's prayer book at first contained no such offices.

1551. The same commissioners ordered to revise the last book of common prayer; they finish their revision before the end of this year, and produce what is called the second prayer book of King Edward 6th.

1552. Parliament ratifies this second prayer book, and orders it to be used from the feast of 'all saints' next following.

1553. *October.* Queen Mary coming to the throne, an act is passed rescinding the prayer books of Edward, restoring the church services as they existed in the last year of Henry 8th, and abolishing the communion in both kinds. This act to take effect from December 20th, next following.

1558. Elizabeth, on her accession, forbids all rash alteration of church services and sacraments, and enjoins all parish churches to follow the example shewn them in her own chapel royal; at the same time enjoining that the litany, the Lord's prayer, the creed, the ten commandments should be said in the English tongue, and that the epistle and gospel at the time of high mass should be read in English. The order to take effect from new year's day, next following.

1558. Elizabeth commits to Parker, Grindall, Bill, Cox, Pilkington, May, Whitehead, and Smith, the task of reviewing King Edward's second prayer book, with a view to settling the English liturgy.

1559. *April 29th.* Act of supremacy passed, empowering the Queen (among other clauses) to erect a high commission court for all ecclesiastical business, similar to that of which Cromwell was vicar general in the reign of Henry 8th.

1559. *April 28th.* The prayer book as revised by

the last commission, ratified by parliament, by the act of uniformity, to take effect on the day of John the Baptist, (June 24th) then ensuing. N. B. So full was this prayer book of genuine catholic truth, that for ten years the Romanists came to church and joined in the English liturgy.

1560. By power of the high court of commission erected in this reign, Archbishop Parker procures license for himself and others to improve the calendar of daily lessons. At the end of the prayer book were now placed some prayers for the use of families, entitled 'certain godly prayers, to be used for Sunday purposes.'

In order to check the numerous irregularities in the performance of divine worship, Whitgift propounds three articles, to be subscribed by the clergy, the very same (in the 36th canon) as are now subscribed.

1603. *January.* Hampton Court conference between the episcopal and puritan divines, with a view to learn the objections of the latter to the church services and economy. The results as concerns the prayer book were as follows: In the rubric before the general absolution, the words 'or remission of sins' are introduced. In the rubric for private baptism the words 'let them that be present,' &c. In the rubric to the same office instead of 'that they baptize not children,' is put 'that they cause not children to be baptized;' the words 'curate or lawful minister present shall do it in this fashion' are also inserted. A slight alteration was made in the rubric before the confirmation: 'Jesus said to them' in one of the 'gospels' is put for 'Jesus said to his disciples,' the inaccuracy being remarked by the puritans. The thanksgivings for rain, fair weather, plenty, peace, victory, and deliverance from the plague are added after the litany. Also, the second part of the catechism concerning the holy sacraments.

1603—4. Canons framed under which the clergy are to this day governed. [It has been judicially decided that the canons do not, 'of themselves,' bind the laity, see Lord Hardwicke's Judgment, in the preface to Burn's Ecclesiastical Law.] These, being in number 141, were selected by Bancroft, out of the acts injunctions, &c. passed during the reigns of Edward 6th and Elizabeth. They are after passing the convocation ratified by both houses and the royal assent.

1637. Charles 1st. A liturgy prepared for Scotland, the attempt to introduce it causes great tumults.

1643. The 'general assembly of divines,' as it is called, appointed and begins to act. Finally, in conjunction with the anti-royalist portion of Lords and Commons, (who termed themselves the 'parliament,' and held the 'assembly' in complete subjection) they abolish the 'book of common prayer,' and put forth a 'directory.' But as this is a season in which the prayer book could not be lawfully altered, we pass on to the restoration of order and peace, only noticing that the long parliament, in punishing by imprisonment, &c. members of the church for worshipping God with their own church liturgy, *rather* violated the rights of conscience, of which they stood forth as champions. Let us all remember that in the days of the 'long parliament' the clergy of our church read their services often with a pike or pistol pointed to their breasts. Methinks Laud himself surpassed not this.

1661. *March 25th.* Commission issued by the crown to empower twelve bishops and twelve presbyterian divines to confer on the objections to the liturgy, the conference termed the 'Savoy conference.'

1661. Some concessions are agreed on by the bishops, but as a step to union the conference ends in nothing.

1662. Act of uniformity. The following are the

principal alterations in the prayer book agreed to by the episcopalian commissioners, in the savoy conference, The order for reading the psalms improved. Lessons were added for February 29th. The 'sentences,' 'exhortation,' 'confession,' and 'absolution,' are now printed in the beginning of the evening service; it would appear that before this they were not put down at length, though intended to be said. The priest ordered to stand while pronouncing the absolution. The 'gloria patri,' expressly ordered after every division of the 119th Psalm. The words 'rebellion and schism' inserted in the last deprecation of the litany. In which office the words 'bishops, pastors, and, ministers' are changed into 'bishops, priests, and deacons.' The collects for ember weeks, the prayer for the high court of parliament, the prayer for 'all sorts and conditions of men,' and the general thanksgiving are now composed and inserted. A collect for Easter-eve, a collect for 6th Sunday after the epiphany, a collect for the 3rd Sunday in advent, are added, and certain collects altered. An epistle is appointed for the 'purification' festival. The two exhortations to the holy communion, hitherto read on the day of receiving, now ordered to be read on the preceding Sunday, or holy day. In the prayer for the church militant the thanksgiving 'for all thy servants departed this life in thy faith and fear,' added. The people directed to stand at the reading of the gospel and the nicene creed. Rubric directions added in the 'consecration prayer' for the guidance of the minister. Provision made for consecrating more bread and wine in case more should be required. In the office for public baptism for infants, the question added 'wilt thou keep,' &c., together with the answer; also, the words 'sanctify this water to the' &c., these and several of the foregoing alterations being suggested by the excellent first prayer book of Edward 6th. An

office for the 'baptism of those of riper years,' composed. The two Psalms prefixed to the burial service. The forms of prayer to be used at sea, for January 30th, May 29th, and the forcible preface (written by bishop Sanderson) to the prayer book, added at this time.

May God teach the English church to follow the prayer book before they alter it, and strengthen them who love her, in unity of faith, oneness of spirit, and holiness of life. Amen.

HUGH GREATHEAD.

A TALE OF THE REFORMATION.

(Continued from last year.)

It is impossible to say how long the tender mercies of the monks might have kept Greathead in his prison, convicted of no crime, and seized by no lawful power; but his rescue was effected from a quarter from which the Abbot was prepared for a fresh onset. On the third morning Hugh was roused at an early hour by the tramp of heavy steps, and the clamour of many voices; and though in his low sunk dungeon all sounds were deadened by the distance, he could at intervals catch the uproar, distinct though far removed. He had hardly time to form many conjectures as to the cause of what he heard, when his keeper entered hastily, followed by two men at arms, and bade Greathead follow him. He obeyed with more surprize than joy, for he went not knowing whether to deliverance or harder durance; but he quickly understood the state of things at Grantham when he reached the Abbey Hall, to which his guide conducted him. It was full of Fitz Arthur's soldiers, and at the further end stood the Abbot and his monks, aghast at this piece of sudden violence and inroad. The emissary chosen by Thomas Cromwell for enforcing the execution of his orders touching the delivery of the monastery charter,

was not a man to be easily repulsed and foiled; and no one who knew Fitz Arthur, and saw him retiring at the first with his handful of companions, could have imagined that he was baffled once for all. No! the Knight saw at a glance that his men were not equal to a contest with a religiously infuriated mob; bloodshed moreover he was anxious to avoid, but he was fully determined that a second visit should be paid the monks, with a retinue to ensure obedience to his wishes. Had he been now left perfectly to himself, he would have exacted a severe account for the failure of his former visit; but his orders were to work quietly though forcibly, and to unsheath no weapon except in absolute necessity. Like a wary soldier he had chosen a very early hour for his second visit; he had surprised the monks, and in the first stupor of their fear had obtained from the keeper of the monastery records, the charter of which he was in quest. 'Violence such as this; (these were the first words Hugh caught as his guides forced a passage for him to the upper end of the crowded hall,) violence such as this, Fitz Arthur, condemns itself. Men do not seize what law and justice give them; these mercenary soldiers were not necessary to obtain all that the king and his royal commission have a right to ask; but it is all one, Sir, now, you have got your prey, a cloisterhood of religious men do not test the bravery of your hearts and the temper of your blades, to any great degree. You are victors, O worthy representatives of English knighthood, actually victors over men unarmed, and bound by their vows to God to endure all insult patiently.' 'I take your sarcasm, Father Abbott, in exceedingly good part, (replied Fitz Arthur,) it falls as bluntly as it is aimed in sharpness, for a glance at my young imprisoned friend here, just rescued by my orders, supplies me with my answer. You deem it unmanly for us soldiers to enforce obedience to the king's commands; you

smile at the valor of armed men in assailing those who can offer no resistance; how comes it, learned sir, that all this struck you not when the crowd of your bloody-minded brethren were lashing up the rage of a blind mob against that boy of sixteen years? He stood in the midst of you without a friend, you accused him of being tainted with the German doctrine; you knew that by so doing before your mob you did invite against him the violence of each mad-brained devotee; you saw the passions of 300 men rising like the ocean's billows on this youth, waxing hotter each moment until their eyes glistened for this onset, and this went on till you yourself were compelled to interfere, to save him from some disgraceful act of violence; but these, your fellow-sworn followers of your meek master, O! they cheered on the rabble, and they little reckoned of a defenceless boy's destruction. This I suppose was *monkish* bravery! Nay, sirs, (and Fitz Arthur met the eyes of all around him with a firm glance as he spake the words) God has visited on you the violence you have poured on him. He was young, and weak, and unsuspecting, and innocent, because condemned at no just tribunal; he was hurried here a spectator of a scene in which he took no part whatever. I was the spoiler and the enemy. Ye could not lay your puny wrath upon me, so ye seized on him, a scape-goat on whose head to lay the monastry rage. Why, Father, I am no saint, as ye may well suppose, I never bow to your painted shrines or awaken my devotions before God, a beadful at a time; but it sickens and disgusts me to hear the Saviour's name blasphemed by hypocrites like you. Ye are bookmen, I am ignorant, but tell me where Christ commands you to smite with the sword's edge them who follow not with you. Religion it may be is at a low ebb among us. I tell you why; ye churchmen have made us laugh at the very name.

ye persecute, ye revile, ye maim and slaughter, all who walk not with you, and of all the scenes in which the devil may exult and sing, cruelty and injustice from the *religious* upon their fellow creatures must take the lead. Fare ye well, my brethren: the hawk pounced upon his prey, but the eagle came and smote him with the meat in his very clutches. Men follow me.' The soldiery of Fitz Arthur left the hall, and their leader bowing low to the monks of Grantham, retired last. Hugh Greathead was however not left to bear the resentment of his enemies; by Fitz Arthur's orders he followed in the train, and in their march through the now awakening village, he had some conversation with this soldier of King Henry. 'So they avenge themselves on you, Master Greathead, for all the violence of Fitz Arthur? Well methinks it was quite needless to select a substitute, for they might well be sure that after the rudeness I encountered at my first visit, I should come again in quest of better manners but a truce to jesting, my friend; we go not in company much further, for yonder is thy father's house, but listen to my counsel. Return not to this place until such time as this storm shall have died away. I know the malice of these churchmen; they vent their rage on any poor offender's head, with a liberality that Satan himself might envy, and no prey is too high or low for them to swoop at, provided opportunity occur. They plant their feet upon an emperor's neck one day, and apply the rack to a beggar's limbs the next. So, Master Greathead, trust them not. If you take up your abode in this place again, before time has brushed our doings from their memory, you peril liberty and perhaps life itself. Greathead listened with attention, and he saw the truth of all the soldier said. But thus to leave his home, outcast and perilous without one moment's notice, this seemed a sorrow beyond that of con-

finement, in a prison cell. But think you, kind sir, that I might not tarry at my father's home awhile without incurring any danger? a few days might permit me to arrange for my departure from this place, and then I might bethink me of some kinsman who might receive me until better times appear. Think no more about it, rejoined Fitz Arthur, those very days are the days of danger, the religious rage of Grantham is now at its hottest against myself and you, for I have conquered them and you escaped them. Nay, journey on with me to Lincoln, thither I will myself protect you, and then I will assist you to good effect. You shall write from thence and apprize your father of these late events, he can visit you there, and counsel you as to your future doings, and he will be the very first to approve the soundness of my counsel. The march was now pursued with speed, and for some time Hugh and his protector moved on without exchanging farther converse, till the soldier again broke silence. 'Are you not a Cambridge scholar, master Greathead? Surely you are possessed of book learning enough to serve your purpose.' 'I am a student of Pembroke College, a college of good repute and antient name, and I doubt not that by teaching the learned languages I could earn my sustenance, could I but find some gentleman in need of such a teacher.' 'Say you so, replied Fitz Arthur, my best endeavours shall not be wanting to assist your efforts, and I trust soon to see you in some worthy noble's family, able to bid defiance to all your enemies.' What have I done to deserve enemies, asked Hugh of his own conscience? and he fell into a reveree broken only by the exclamation from one beside him.

(To be continued.)

ON AVOIDING TEMPTATION.

We read a story of a virtuous lady, that desired of St. Athanasius to procure for her, out of the number of the widows fed from the ecclesiastical corban, an old woman morose, peevish, and impatient, that she might, by the society of so ungentle a person, have often occasion to exercise her patience, her forgiveness, and charity. I know not how well the counsel succeeded with her: I am sure it was not very safe: and to invite the trouble to triumph over it, is to wage a war of uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger. An Egyptian, who acknowledged fire for his god, one day doing his devotions, kissed his god after the manner of worshippers, and burnt his lips. It was not in the power of that false and imaginary deity to cure the real hurt he had done to his devoutest worshipper. Just such a fool is he that kisses a danger, though with a design of virtue, and hugs an opportunity of sin for an advantage of piety; he burns himself in the neighbourhood of the flame, and twenty to one but he may perish in its embraces. And he that looks out a danger that he may overcome it, does as did the Persian, who, worshipping the sun, looked upon him when he prayed him to cure his sore eyes. The sun may as well cure a weak eye, or a great burden knit a broken arm, as a danger can do him advantage that seeks such a combat which may ruin him, and after which he rarely may have this reward, that it may be said of him, he had the good fortune not to perish in his folly. It is easier to prevent a mischief than to cure it: it is infinitely more full of difficulty to cure a broken leg, which a little care and observation would have preserved whole. To recover from a sin is none of the easiest labours that concern the sons of men; and therefore it concerns them rather not to enter into such a narrow strait, from which they can never draw back their head, without leaving their hair and skin and their ears behind. If God please to try us, he means no hurt, and he does it with great reason and great mercy; but if we go to try ourselves, we may mean well, but not wisely. For as it is simply unlawful for weak persons to seek a temptation, so for the more perfect it is dangerous. We have enemies enough without, and one of our own within: but we become our own temper, and we run out to meet the world, or invite the devil home, that we may throw holy water upon his flames, and call the danger

nearer, that we may run from it. And certainly men are more guilty of many of their temptations than the devil, through their incuriousness or rashness doing as much mischief to themselves as he can: for he can but offer: and so much we do when we run into danger.—*Bishop Taylor.*

ON OBEDIENCE.

All obedience to man is for God's sake; for God imprinting his authority upon the sons of men, like the sun reflecting upon a cloud, produces a parelius, or a representation of his own glory, though in great distances and imperfection: it is the divine authority, though charactered upon a piece of clay, and imprinted upon a weak and imperfect man. And therefore obedience to our superiors must be universal in respect of persons; to all superiors. This precept is expressly apostolical: "Be subject to every constitution and authority of man for the Lord's sake;" it is for God's sake, and therefore to every one, "Whether it be to the king, as supreme, or to his ministers in subordination." That's for civil government. For ecclesiastical this; "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." All upon whom any ray of the divine authority is imprinted, whether it be in greater or smaller characters, are in proportion to their authority to be obeyed; all upon the same ground: "for there is no power but of God." So that no infirmity of person, no undervaluing circumstances, no exterior accident, is an excuse for disobedience; and to obey the divine authority passing through the dictates of a wise, excellent, and prudent governor, but to neglect the impositions of a looser head, is to worship Christ only upon the mount Tabor, and in the glories of his transfiguration, and to despise him upon mouut Calvary, and in the clouds of his inglorious and humble passion. "Not only to the good and gentle, (so St. Peter,) but to the harsh and rigid." And it was by divine providence that all those many and stricter precepts of obedience to governors in the New Testament were verified by instances of tyrants, persecutors, idolaters, and heathen princes; and for others amongst whom there was variety of disposition, there is no variety of imposition, but all excuses are removed, and all kinds of governors drawn into the sanction and sacredness of authority.

Secondly, not only to all governors, but in all things we must obey. "Children obey your parents in all things;" and "servants obey your masters in all things." And this also is upon the same ground; do it "as unto Christ; as unto the Lord, and not unto men." But then this restrains the universality of obedience, that it may run within its own channel; "as unto the Lord," therefore nothing against the divine commandment. For if God speaks to us by man, transmitting laws for conservation of civil society, for ecclesiastical polity, for justice and personal advantages, for the interests of virtue and religion, for discountenancing of vice, we are to receive it with the same veneration as if God spake himself to us immediately. But because by his terror upon mount Sinai he gave testimony how great favour it is to speak to us by the ministration of our brethren, it were a strange impudence, when we desire a proportionable and gentle instrument of divine commands, we should for this very proportion despise the minister; like the frogs in the apologue insulting upon their wooden king. But then if any thing come contrary to a divine law, know it is the voice of Jacob, of the supplanter, not of the right heir; and though we must obey man for God's sake, yet we must never disobey God for man's sake. In all things else we find no exception; but, according as the superiors intend the obligation, and express it by the signature of laws, customs, interpretations, permissions, and dispensations, that is so far as the law is obligatory in general, and not dispensed with in particular, so far obedience is a duty in all instances of acts, where no sin is ingredient.—*Bishop Taylor.*

POETRY.

THE NATIVITY.

No war, or battle's sound
Was heard the world around:
The idle spear and shield were high up hung,
The hooked chariot stood
Unstain'd with hostile blood,
The trumpet spake not to the armed throng,
And kings sat still with awful eye,
As if they surely knew their sovereign Lord was by.

The shepherds on the lawn,
Or e'er the point of dawn,
Sat simply chatting in a rustic row;
Full little thought they then
That the mighty Pan
Was kindly come to live with them below;
Perhaps their loves, or else their sheep,
Was all that did their silly thoughts so busy keep.
When such music sweet
Their hearts and ears did greet,
As never was by mortal finger strook,
Divinely-warbled voice
Answ'ring the stringed noise,
As all their souls in blissful rapture took;
The air such pleasure loth to lose,
With thousand echoes still prolongs each heav'nly clo-
At last surrounds their sight
A globe of circ'lar light,
That with long beams the shame-fac'd Night array'd;
The helmed cherubim,
And sworded seraphim,
Are seen in glitt'ring ranks with wings display'd,
Harping in loud and solemn quire,
With unexpressive notes to Heav'n's new-born Heir.
Such music (as 'tis said)
Before was never made,
But when of old the sons of Morning sung,
While the Creator great
His constellations set,
And the well-balanc'd world on hinges hung,
And cast the dark foundations deep,
And bid the weltring waves their oozy channel keep.
Ring out ye crystal spheres,
Once bless our human ears,
(If ye have power to touch our senses so)
And let your silver chime
Move in melodious time,
And let the base of Heav'n's deep organ blow,
And with your ninefold harmony,
Make up full consort to th' angelic symphony.

MILTON.

T. W. Maddox, Printer, Southgate, Launceston.

CHRISTIAN READER.

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ON DISTRICT VISITING.

THE town livings in England are usually the poorest, so that where several clergymen are needed, there is often barely enough to maintain one. Naturally enough then they have often sought lay help to assist them in becoming acquainted with the wants of their poor parishioners: and on this there rises a question, is such a method of assistance consistent with ancient catholic custom, and the principles of the church of England? Now as to the mere question of lay help, we will first look to the usage of the church abroad, where it is duly sanctioned by episcopal authority; and in the Reports of the Society for the Propagation of the Gospel in Foreign Parts, we meet with continual mention made by the Bishops, of their catechists as well as clergy. It would be needless labour were I to transcribe passages in proof of a thing so notorious; our missionary churches have usually a considerable number of lay teachers, and our bishops speak of them with deserved approbation; so that to object to lay help in England, is as much as saying, that what is good and catholic on one side the water, becomes irregular and wrong on the other. Neither need we go very deep in ecclesiastical learning to find that this was the custom of the church in her best and purest ages; and if it be apparent (as it is) to all candid readers, that there has always been a triple order

of ministers, bishops, presbyters, and deacons, it is quite as clear that these had assistants, such as catechists, readers, and the like, who were usually probationers for holy orders.

It has often struck me as a remarkable thing, that our bishops have not revived this valuable assistance in the English dioceses; for in large towns it becomes absolutely impossible that a clergyman should personally know all his parishioners, and the consequence has been a loss to the church of many who would have been her valuable and useful members. That difficulties might now arise in such an organization, is extremely probable; but what good thing long disused, can be expected to find its restoration without difficulty? Nay, this seems a necessary penalty upon us for having neglected it.

The spiritual labour in a parish is not wholly confined to the province of a clergyman: the public prayers and preaching, and the ministration of the sacraments, appertain only to such as the bishop ordains for this service; but private reading of scripture, specially to those who cannot read, and exhortation and enquiry into the soul's wants (and the body's, among the poorer classes), this is lawfully a work permitted and enjoined to all Christians, as appears by the New Testament and ancient Church History. I am aware that no commission or authority can come from any source except the bishop: if he licences a man as reader or catechist, that man's authority for the work, as far as it is extended, is as good as the clergyman's, being derived from precisely the same source, and the only visible source of spiritual appointment in the church below.

The disjointed and unauthorized labours of district visitors, though good and commendable, can never be expected to work as well as a system which connected the visitor with his bishop. A clergyman may procure such help, but he cannot invest his assistants with a

valid commission for it; the body is in this case not "fitly framed together, and compacted by that which every joint supplieth," and the inefficiency is accordingly.

If a captain and a couple of lieutenants went on board a ship alone to manage her, it would be as wise and reasonable (and as just to the passengers,) as when a large town population (many thousands often) is served by one or two clergymen. The officers might work very hard, and commend their zeal to all that saw them, but it had been better to take a complement of stout men for their helpers, and their zeal might, likely enough, flag by the hopelessness of the case. But the children of this world are in their generation wiser than the children of light; we do not so in temporal things, nor in our churches abroad: it is thickly populated England that suffers by this unnecessary deficiency. We can settle then, that lay help is a primitive and scriptural custom; that it is actually used and sanctioned by our bishops abroad; that all theory is in its favour; but let us look a little at its obvious advantages. And 1st. It would connect all the members of the church with one another, from the highest to the lowest, by the beautiful bond of actual contact and association. We may say that the Vicar of Plymouth, or any other large town, is the pastor over his people, watching over them, knowing their peculiar wants, and suiting his instructions or consolations accordingly. But this is a pleasing fiction, a theory on paper, for no human exertions would enable him to be such in reality, and our heavenly master asks for no impossibilities, the fault is in ourselves, who neglect a help and provision which he has allowed us. It is like the captain and his two or three lieutenants attempting to manage the whole vessel, and discarding all the inferior officers. But if the gap were filled up, there would be in every case a link between the minister

and all his people; he would, through his readers or catechists, know actually the state of his parishioners, and the bond which unites men to their bishop would be proportionably stronger.

Again. It should not be forgotten, that pious and intelligent men of less education than the clergyman, are oftentimes even more fitted than he, to get at the understandings of the poorer classes; they could address them in language and appeal to them in a way, which the clergy sometimes would fail in; for since God has thus fitted together the body of his church, it is a result, reasonable as well as experimental, that this should be the case. We think perhaps that the clergyman could do every thing of a religious nature, better than any other person, but there are parts of usefulness which God has provided other helps for, and we cannot better the machinery by striking away some of the smaller wheels. By cast of mind, education, and habits of life, the clergyman can not always get so close a contact with the poorer classes of his people, by himself alone, as he would with intermediate assistance, and this not by any pride, or reserve, or fault on his part, but by the nature of the case, and the present position of society. The custom of our times, puts every clergyman into a certain rank; though poorer than many, he is deemed a gentleman, but he knows, by his office he is not placed above the meanest of his parishioners, as though he should keep aloof from them, being in duty bound the servant of all for Christ's sake. But still let him strive as he may, there wants an intermediate order of helpers, and the uneducated must lose much, which the ancient method would bring to them.

Again, the church has been much weakened, by having no employment for zeal and piety, and authorized exertion, except in holy orders. God has given many a man gifts and power of speaking; a sound understand-

ing, a clear strong way of expressing himself, and rough powerful eloquence, and this among men whom he does not call into his sacred ministry. Such could strengthen the church; they would gladly labour for her; and they often turn to schism, simply because there they can find occupation. I grant they have erred; the stream has overflowed its rightful banks; but then we ought to have cut the good channel. Such men have their honest calling; they ask not endowment or gift; they would make leisure, and rejoice in such labour: they need not abandon their ordinary livelihood, and they would strengthen those whom they now (unwittingly) seduce, and bind up the garment which now they rend. Were such, on due examination, licensed by the bishop, they would feel new strength in such authority; their province would be precisely defined by him who commissioned them; they would be bound by previous promise to the doctrines they taught, and the obedience they would yield to the bishop and the parochial minister: and does any one say they would create sects? Nay, they can do that without a bishop's commission; they would be less likely to act so, when they possessed under him a really valid authority. They create no divisions in India, or Africa, why then in England? The Society for Propagating the Gospel in Foreign Parts, under the direction of our bishops, has no dread of them, why should we? But they would lessen the authority of the parochial clergyman. How? We have no authority but what Christ's word gives us, and in reality we have very little. The spirit of the times is against us; the cry of priestcraft will be raised when we say, "Obey them that are over you in the Lord, and submit yourselves;" and except on the consciences of the truly religious and intelligent, we have no authority to be jealous of. Nor can I see how lay help could lessen this or destroy it. Every

such assistant would know that his duty and promise was, to help and strengthen the hands of the clergyman, and he would become base and faithless when he acted otherwise. At present when he joins some sect, he may think it his duty to try and weaken us, seducing men from the church communion; but it would be different with those who came voluntarily to help us, and pledged themselves to do so, and whose commission would be annulled in their acting differently.

These thoughts are thrown out, because it appears to the writer that such a system revived would strengthen the church beyond any thing else practicable, that can be devised; but until something is done by due authority, the system of district visiting, though defective, is the best help that is in our power. As a means of private exhortation, and enquiry into the wants and cases of the lower classes, it is an obvious and blameless help to every clergyman in a town parish; and by using the christian feelings of our parishioners in this method of exertion, we strengthen by exercise their activity and zeal.

To persuade their neighbours to attend regularly on God's house of prayer, and to keep their children constantly at school, so far as circumstances allow; to converse kindly with them on any topic of christian faith and duty; to find out the fittest objects of pecuniary charity, to whom the sacramental alms may be distributed; to read a few verses of scripture to such as cannot read, (a few verses are better than a whole chapter, for being remembered;) to make such verses a matter of conversation; this is a godly work, and he who looks at such a harvest, may well long for more labourers to be sent therein.

Without a society all this could be done; such association creates no new office, it only organizes christian exertion, and plans out its method: and the New Tes-

tament gives not only permission but command, that christians should exhort one another, comfort the feeble minded, and warn the erring, as a duty arising from our christian brotherhood. This subject will be concluded in our next number.

THE REV. JOHN WESLEY ON BAPTISM.

The following extract is made from the works of the Rev. J. Wesley, Vol. 13 of the 'Conference Office' Edition, 1812. It is found in his Treatise on Baptism, and is well worthy the attention of our readers, as exhibiting very truly the doctrine of the Church of England. This truth, in our days, is not received without controversy, but as Mr. Wesley justly remarks, it 'is agreeable to the unanimous judgment of all the ancient fathers'. Our Magazine of last year teaches precisely the same doctrine, and almost in the same words, but we were not then aware of the perfect soundness of the Wesleyan tenets in this point, nor did we suppose that we might have set forth the ancient faith, in Mr. Wesley's words, as plainly as in our own.

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1. What are the *Benefits* we receive by Baptism is the next point to be considered. And the first of these is, the washing away the guilt of original sin, by the application of the merits of Christ's death. That we are all born under the guilt of Adam's sin, and that all sin deserves eternal misery, was the unanimous sense of the ancient church, as it is expressed in the ninth article of our own. And the Scripture plainly asserts, that we were 'shapen in iniquity, and in sin did our mother conceive us. That we were all by nature children of wrath, and dead in trespasses and sins;' that 'in Adam all died:' that 'by one man's disobedience

all were made sinners:' that 'by one man sin entered into the world, and death by sin: which came upon all men; because all had sinned.' This plainly includes infants; for they too *die*: therefore, *they have sinned*. But not by actual sin: therefore, by original: else what need have they of the death of Christ? Yea, 'Death reigned from Adam to Moses even over those who had not sinned' (actually) 'according to the similitude of Adam's transgression. But 'as by the offence of one, judgment came upon all men to condemnation, so by the righteousness of one, the free-gift came upon all men, to justification of life. And in virtue of his free-gift, the merits of Christ's life and death, are applied to us in baptism. 'He gave himself for the church, that he might sanctify and cleanse it with the washing of water, by the word,' (Eph. v. 25, 26:) namely, in baptism the ordinary instrument of our justification. Agreeably to this our church prays in the baptismal office, that the person to be baptized may be 'washed and sanctified by the Holy Ghost, and being delivered from God's wrath, receive remission of sins, and enjoy the everlasting benediction of his heavenly washing:' and declares in the rubric at the end of the office, 'It is certain, by God's word, that children who are baptized, dying before they commit actual sin, are saved.' And this is agreeable to the unanimous judgment of all the ancient fathers.

2. By baptism we enter into covenant with God; into that everlasting covenant, which he hath commanded for ever. (Psal. cix. 11.) That new covenant, which he promised to make with the spiritual Israel; even to 'give them a new heart and a new spirit, to sprinkle clean water upon them,' (of which the baptismal is only a figure) 'and to remember their sins and iniquities no more;' in a word 'to be their God,' as he promised to Abraham, in the evangelical covenant,

which he made with him, and all his spiritual offspring, (Gen. xvii. 7, 8.) And as circumcision was then the way of entering into this covenant, so baptism is now: which is therefore styled by the apostle, (so many good interpreters render his words,) The *stipulation, contract,* or *covenant* of a good conscience with God. 1 Pet. iii. 21.

3. By baptism we are admitted into the church, and consequently made members of Christ, its head. The Jews were admitted into the church by circumcision, so are the Christians by baptism. For 'as many as are baptized into Christ,' in his name, 'have' thereby 'put on Christ,' (Gal. iii. 27.) That is, are mystically *united* to Christ, and made *one* with him. For 'by one Spirit we are all baptized into one body, (1 Cor. xii. 13.) Namely, 'the church, the body of Christ,' (Eph. iv. 12.) From which spiritual, vital union with him, proceeds the influence of his grace on those that are baptized; as from our union with the church, a share in all its privileges, and in all the promises Christ has made to it.

4. By baptism we who were 'by nature children of wrath,' are made the children of God. And this regeneration which our church in so many places ascribes to baptism is more than barely being admitted into the church, though commonly connected therewith; being 'grafted into the body of Christ's church, we are made the children of God by adoption and grace.' This is grounded on the plain words of our Lord, John iii. 5, 'Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' By water then, as a mean, the water of baptism, we are regenerated or born again; whence it is called by the apostle, 'The washing of regeneration.' Our church therefore, ascribes no greater virtue to baptism, than Christ himself hath done. Nor does she ascribe it to the outward washing, but to the inward grace, which

added thereto, makes it a sacrament. Herein a principle of grace is infused, which will not be wholly taken away, unless we quench the Holy Spirit of God, by long-continued wickedness.

5. In consequence of our being made children of God, we are heirs of the kingdom of heaven. 'If children,' (as the apostle observes) 'then heirs, heirs with God, and joint-heirs with Christ.' Herein we receive a title to, and an earnest of, 'a kingdom which cannot be moved.' 'Baptism doth now save us,' if we live answerable thereto, if we repent, believe, and obey the gospel. Supposing this, as it admits us into the church here, so into glory hereafter.

HUGH GREATHEAD.

A TALE OF THE REFORMATION.

(Continued from page 20.)

But see the city of Lincoln breaking on the view! a city right worthy of all admiration was Lincoln, at the time we speak of, and in the history of its cathedral the reflecting man sees shadowed forth the fortunes of that spiritual church, of which the building made with hands was a receptacle and type. The noble pile that rose upon the eye of Greathead recalled his wandering thoughts. Ah! how apt a picture of our English Church. Founded by an apostle's personal ministrations, built up in all pure and primitive doctrine, now flourishing, now weak, now high upon the billow's crest, now low sunk in the billow's hollow, built, laid low, rebuilt, again laid low, this is the epitome of our history in church as well as state, of all the gorgeous temples raised by the earnest piety of early times to God's praise and glory the cathedral of Lincoln stood well nigh foremost. It was begun by the Anglo-

norman Remigius, bishop of that see in 1086, but wa destroyed by fire early in the 12th century. It was, however, soon restored, and about the year 1380 might be pronounced tolerably complete. 'A flourishing and popular city this before us, Master Greathead, (exclaimed Fitz Arthur) as he roused himself afresh on drawing near it.' 'It is in truth, Sir, and a city dear to me, and bound to my very breast especially in its cathedral, by many ties.' 'What mean you, asked the soldier, I thought you had been a stranger here?' 'The ties I speak of are those of family and religion, a holy ancestor of mine, as bishop of this diocese, worshipped God in solemn state a thousand times in that same building. Greathead, bishop of Lincoln, is a name dear to every true lover of the church.' 'How long, Master Greathead, since the good bishop died?' 'He went to his reward in the year 1253.' Ah, Master Hugh, they were merry days then for the churchmen of good degree, marry, I never hear a tale of war, or hunting, or minstrels, or love, but the abbots and bishops of that day were foremost in the dance. And so a bishop of Lincoln was an ancestor of yours.' 'He was, Sir, said the student, but he was no hawker, no hunter, no warrior, no leader in licentious love. He was a man of God, self-denying, holy, active, charitable, and heavenly minded, and while suffering beneath the tyranny of the Roman church, the death-bed of my good ancestor moves solemnly before me. He was a man who would have saved that church from the assaults it is now enduring, for he would have made it reform itself, and then it would have stood secure, for it is not more true that Christ is the Saviour of the world, than that the covetousness, venality, uncleanness, and frauds of Rome have brought this storm upon her. This my ancestor foresaw what would come, and he would have lightened the ship for weather of any kind, but the bishop of

Rome forbad and hindered him. When he attempted to reform the monastic orders, they appealed to Rome and sheltered their sins beneath the papal robe. And he felt the misery of his position and the church's sin so keenly, sanctioned as they were by the Roman see, that on his death-bed he solemnly assured his friends around of his conviction that the pope, instead of the vicar of Christ on earth, was anti-christ itself; and that good bishop's history, from the day he set his face against ecclesiastical iniquity and tyranny, was a scene of perpetual contests with the pope, who warred on their behalf.' 'Truly, good Sir, your ancestor must have had work enough upon his hands in thus essaying to reform the church, but never mind it now, my friend, Harry is the dear reformer, and he will beard the bishop of Rome, until he shrink from all controversy with an English king; and, believe me that since the pope argues sword in hand, it is impossible to discuss these matters fairly, unless we be similarly equipped. But you like not this discourse; your face tells me you approve not such a mode of reasoning.' 'Sir Knight, you read my looks aright; I grieve over the manner in which the war is waged with Rome. They tell me that the wealth of these religious houses is being utterly alienated from God's immediate service, that churches are being robbed, cathedrals despoiled, tombs violated. Ah, Lord, that this should be our 'reformation.' Would to God the silver and the gold had been kept devoted to his use, not one ounce of it devoted to any thing but holy purposes, and that the English branch of Christ's catholic church had been thus built up, in goodly beauty. Sir, King Henry is missing his high vocation. Rome has enslaved our church, once free and independent. King Henry should have delivered her. Rome has robbed her, he should have righted her: Rome has converted religious houses into seed places for rebellion

and disaffection, he should have humbled Rome till she confessed that the English king is in England supreme; but this should have been done with hands scrupulously clean, and a conscience pure before God, and man. How is the world now awaking to the fact, that real church principles are as consistent with sound judgment and common sense, as they are with that holy volume on which they profess to be built up. The rude soldier who now rode beside the student as the party now entered Lincoln city, was a man born and bred in arms and enured to violence of every kind. To him the ravaging a monastery, and the seeking a captured town were both enjoyment. War and pillage were his elements of education, and though the stouter the resistance the keener the pleasure of the victory; still even in the dissolution of the monasteries, where unarmed monks were the sufferers, the excitement of destroying was a pleasure in the absence of stimulus of a fierce kind, and he had been accustomed to regard this onset of King Henry against the religious houses, as worthy of a prince of spirit in the degenerating days of peace. Ah! but, brave soldier, is there any sport in assailing men who cannot strike again?' To this we must reply that Fitz Arthur, in common with many others of his class, despised the monks as knaves, and never deemed them honorable foes, to whom the laws of honor could in the least apply. 'Who hesitates about means in destoying vermin; who is scrupulously nice in unroosting cheats and robbers? These were his reflections when the thought arose within him that it was no work for the truly brave to attack the helpless. In a life of various fortunes, he had seen much of the systems of the monks. He had heard their tales of marvel, and he knew they lied. He had seen their juggling miracles, and he knew their tricks of hand; he had heard their sermons, and he felt their falsehood; he had

watched their lives, and had found them immoral and unclean, and the result of his observations was a contempt profound beyond expression, for all religion issuing from their lips. But the quiet suggestion of Hugh Greathead, that, irrespective of men, the property of which they were the stewards really did belong to God, struck home upon Fitz Arthur's soul, and the still small voice within him echoed the assertion, that he who puts into his purse one dollar dedicate to the Lord of Hosts is nursing an adder's sting in his bosom for a coming day.

On reaching Lincoln the knight hastened to fulfil his promise, of recommending the student as a tutor in some genteel family, and the next morning showed that he was disposed to exert himself to the utmost on the youth's behalf. He met him with a packet in his hand, and thus addressed him: 'I can think of no better mode of advancing your interest, Master Greathead, than the following: Here is a letter in which I have made report to my Lord Cromwell, of my Grantham expedition, inclosing therewith the charter of the abbey lands. In it I have mentioned what fortune has there befell thee, and so spoken that I doubt not Cromwell will himself befriend thee. Therefore without delay take horse and with a party as escort, go, make thy way, with one who is as powerful as he is upright. I thank you, noble Sir, replied the student, but perchance you deem it likely that my Lord Cromwell will employ me in this monastery spoiling, if so I pray you let me bethink myself of some other means for living, for as I do heartily believe that the guilt of Rome has brought this storm upon her, so would I refuse to partake in the least degree in that 'laying low God's property,' which is one feature of these times. Tush! man, said the soldier, away with thy folly in thy scruples. How know I that Cromwell will give thee work of any kind

that a Christian may not perform, the mean is good and virtuous, go, surmount thy difficulties, when they really meet thee. Ah! Master Greathead, it likes me to hear you speak of clean hands and a pure conscience before God, still I would have you know that he who pulls down infected houses must not be timid of a little dust and dirt, and he who hunts out cheats and thieves from their sanctuary dens, must not be overcareful in the means that he employs. But I detain you not. Your party waits you, and to your care commit I this, packed for the hands of my Lord Cromwell.' Hugh answered not, but with a care-worn heart went forth, hardly knowing whither he went. Cut off from home, friendless and forlorn, suspected of hostility to a church, unscrupulously powerful, he cast himself on God's providence, knowing that while man looks well to the nature of his works, God surely provides for the issue of his ways. We pass over without notice of the journey which led him to London. It was tedious, sorrowful, and not without forbodings of coming evil. But the student tried to 'lean on God,' and the effort made in faith, was proportionately sweet and peaceful.

Who, then, does not enter a great city, oppressed with the sum of human misery, and human responsibility! weighed down with the feeling that of all the crowds, there wrapt up in traffic or pleasure, a few years shall leave not one unsummoned for eternal weal or woe to the judgment bar of Christ. Thus felt Greathead when he entered London, but as his guides led him through the midst of the city, and they drew near St. Paul's, the noonday beams of a cheerful sun lit up a scene that commanded the deep attention of them all. Far borne on the breeze, or ever they came nigh the spot the shouts of a great multitude bespoke some especial cause of uproar, and the horses of the party were urged quickly onward, until they brought

them to the place of religious concourse in those days, Paul's cross. Paul's cross was a small pulpit house (if I may use the phrase) situate in the open space before the cathedral of that name. The preacher went up a flight of steps, and entering the little house, wound his way up through stairs until he appeared at a pulpit window, from which he delivered his sermon to the crowds below. The whole was surmounted by a large gilt cross, from which it took its name, and as the most important pulpit in all England, the addresses thence delivered were heard by impatient thousands. When Greathead and his party drew nigh, it was plain that the preacher was using language more fit to raise merriment than devotion, and every now and then he could be seen to handle something that stood beside him, preaching all the while, until shouts of laughter compelled him to desist. A still nearer view explained the whole: close to the preacher stood the famous 'Rood of grace,' a large cross on which the image of our Saviour was carved out, in the act of dying for man's sins. Now for many a by-gone year the offerings of money and jewels and the like that were made to the 'Rood of grace' supplied either religion, or the Monks, with wealth beyond compute, for the gazing mob recognized the mighty power of God in the singular powers with which the 'Rood of grace' was gifted. It took with visible tokens of acceptance the offerings made before it. Had the freethinkers of modern times lived there they would perhaps have remarked, with some suspicion, that the image hung down its lip when silver was presented, but shook its beard merrily when gold was given. But we are more cunning than our fathers, though in that very 'Rood of grace' they displayed some knowledge of ecclesiastical mechanics. By Cromwell's order the face was now exposed, the image was now opened, and wire-work,

and joints, and hinges soon made plain the jugglery of Rome's ancient doings. The preacher who was now explaining to the people the 'anatomy' of the holy Rood, did his work in a way more suited to the spirit of those days than consonant with our own. But in recording what we should call the coarseness of his language, one thing must be remembered. Our fathers were used to stronger doses in the way of humour than are we; their constitutions were proof against language and appeals that would speedily affect our own, and the words that to us seem so rudely and irreverently strong in them, excited not half of the feelings they awake in us. 'Bethink you, good people, (cried the preacher) the holy Rood is not without discernment in things temporal. Our blessed Lord, when he beheld the poor old widow casting into God's temple treasury a single mite, (a paltry mite the Rood would deem it) declared that this good woman had cast in more than all the rich together, for they gave of their abundance, she of her deep poverty, as though God did not value the quantity of the money, but the soul from which it springeth. But let us try the blessed 'Rood' I will be the widow in the gospel. I will lay this copper coin before it, and watch ye how it takes. Like some modern lecturer explaining a machine of recent science, the preacher handled the image that was before him. He put the copper coin before the Rood, and the shout of the populace evinced the keen ridicule laid up for imposture when detected. *(To be continued.)*

ENGLISH TRANSLATIONS OF THE BIBLE.

To the Editors of the Christian Reader.

Having already furnished you with a brief sketch of the changes undergone by our Book of Common Prayer, I now lay before your readers a short paper on the English Translations of the Holy Bible. Many people imagine that the church of England put them both too nearly upon a level; they perhaps forget that the prayer book, in nearly ninety parts out of a hundred, *is made up of God's* very word. A FRIEND.

The history of the English bible divides itself into four periods. 1. That before any printed translations. 2. The reign of Henry 8th. 3. Thence to the end of the reign of Elizabeth. 4. Thence to the publication of our present version. Now in speaking of the different translations one fact should be perpetually borne in mind. There is in reality but one protestant version of the bible in print, altered and improved indeed by different hands, and subsequently amended by learned men, but from first to last there has been but one actual and independent translation. Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental. Let him look at two independent translations of the same heathen poet or historian, and the difference will immediately become visible; while the resemblance in our bible versions is so great that it might safely be maintained that the authors of a new one never prosecuted their task without full assistance from such translations as had previously been made. The wisdom of proceeding on this principle is obvious, unless they incurred actual error in so translating, for the fact that a version has already been received, and is familiar to the people's ears, is a strong, a very strong, reason that nothing should be allowed. But to proceed.

721. Four Gospels, by Egbert, archbishop of Lindiscarne.

734. St. John's Gospel, by the venerable Bede, one of the most excellent ornaments of the English church.

880. The Psalms, by King Alfred.

990. Several books by Elfric, archbishop of Canterbury.

A version of the Psalms from the Latin Vergate by an unknown hand, published by archbishop Parker in 1571. The above are in the Anglo-saxon tongue.

1340. Psalms, by Rolle, a priest of Hampole, in *Yorkshire, this* being the oldest English translation extant.

1380. Wickliff's bible, the first one complete in English, made from the Vulgate (or Latin version of the church of Rome).

1526. New Testament. 1530. Pentateuch. 1531. Jonas, by Tyndale, an Englishman, this being the first printed portion of the English bible. Tyndale was burnt (Rome's old mode of arguing) at Villefort near Brussells, in 1536, after a long imprisonment.

1534. Isaiah, Jeremiah, Psalms, Song of Moses by G. Joye, a publisher of Tyndal's works.

1535. Coverdale's Bible; the first complete printed English bible. Coverdale was afterwards bishop of Exeter. It was taken from Latin and Dutch copies, the author not knowing the original languages.

1537. Matthew's Bible, put forth under this fictitious name, taken partly from Tyndale, partly from Coverdale; the probable author was John Rogers. 2500 copies were burnt at Paris, by the inquisition, in 1538.

1539. The Great Bible, published under the patronage of Cranmer. From this the Psalms in our present common prayer book are taken, with some very slight alterations.

1539. Taverner's Bible, a version very unlike all that had gone before it, so as almost to merit the name of a new translation, executed under the patronage of Sir Thomas Cromwell, afterward Earl of Essex. Taverner was famous for his knowledge of Greek.

1560. Geneva Bible. Executed by English Refugees and others during Mary's bloody reign. Our present authorized version differs but little from it. In this the division into verses was first adopted.

1568. A new edition of the Great Bible being required in the reign of Elizabeth, archbishop Parker was unwilling to put it forth without revision. A number of learned men undertook this, and the majority of them being bishops, this is often called the Bishops' or *Parker's Bible*. It is the basis of our present trans-

lation, it may be correctly called a corrected edition of the Great Bible, for nothing was altered unless from fear of occasioning error by leaving it as it stood. It contained among other tables that one of "kindred forbidden to marry together," now inserted in our prayer books.

1582. The Roman catholics, finding that these numerous translations of the bible were falling into the hands of members of their own communion, now wisely determined to put forth an English translation of their own. The New Testament was printed at Rheims, in 1582, the whole Bible at Donay in 1609. It is made from the Vulgate (the old Latin version;) it abounds with expressions in which, from retaining the very words of the original, the sense is scarcely intelligible to an ordinary reader. It was accompanied by marginal notes, and, in order to recommend it, by an attack upon the translations previously in use among us.

1604. In consequence of the conference between the episcopal and puritan divines at Hampton Court before King James, the commission was issued for undertaking the present authorized version. It was begun in 1607, but not printed till 1611, after the most laborious cross-examination. The translators appointed were in numbers 54, may God make us members of the English church to be like apostles of old, mighty in the Scriptures.

GROSTETE, BISHOP OF LINCOLN.

'Robert Grostete, or Greathead, bishop of Lincoln, was an Englishman, born at Stradbrook in Suffolk. He studied at Oxford, and also at Paris, which was a famous seat of learning in the middle ages. He then returned to Oxford, and was a tutor or master in the Franciscan school there. He took holy orders from the bishop, and became rector of St. Margaret's Leicester, and was soon afterwards made archdeacon. He was an intimate friend of Simon de Montford, the famous earl of Leicester, who afterwards unfortunately was led by too daring *an ambition to* make war against his sovereign. In A. D. 123

Grostête was elected bishop of Lincoln. On his coming to his see, which then took in a wide extent of nine or ten counties, he found the country-churches in many places left without a proper maintenance for the parish-priests, the tithes having been improperly given to the monasteries, who were to provide a vicar to do the duty. He made a diligent visitation of his diocese, and compelled the monasteries to give a more fitting allowance to the vicars. In some places, it seems, they sent over only a monk to do the duty on Sundays. Finding also that the privileges given by the popes to the monasteries, and even to the nunneries, led to many abuses, he determined, in spite of the exemptions which had been granted against the proper rights of bishops, to put them to a strict visitation. In this he met with great difficulties. In the beginning of his efforts for reform he had some support from pope Innocent IV., whom he had known in his youth; but either his love of money, or his necessities (for he was at war with the Italian states), drove him, for filthy lucre's sake, to take part with the privileged orders. At last, having summoned all the abbots, priors, and other religious superiors, to a synod at Leicester, and finding that many Templars, Hospitallers, and others, had appealed to the pope, he went himself to Rome to accuse the pontiff to his face of not acting up to his own letters and promises. "Be content," said pope Innocent; "you have delivered your own soul by your protest; but if I please to shew grace to these persons, what is that to you?" The bishop returned to England; and finding how little trust was to be placed in Roman honour, began to act on his own authority.

He had before summoned the abbot of the Benedictines at Bardney to attend at one of his courts of law to answer to a suit for debt, which a clergyman brought against him. The popedom was then vacant, and the abbot tried to escape trial at his court by applying to the prior of Christ-church, Canterbury, who was, by the constitution of the former pope, at the head of the exempt houses, or dissenting interest, of the Benedictine order. The bishop knew that this step was not approved by all the abbots in his diocese; and sending for those of Ramsey, Peterborough, Wareham, and other places, to a synod at Hertford, he laid the case before them. These honest abbots declared that their brother of Bardney was guilty of contumacy, and ought to be deposed. But the prior and monk of Canterbury, calling together fifty priests, most likely for their own livings, and putting fifty monks to hold a synod with them, excommunicated *Grostête*. There was at this time for three years no arch-

bishop at Canterbury, so that these insolent monks had it all their own way. When one of them delivered the letter of excommunication to Grostête, he trod it under foot, and said with some contempt, "Tell those who sent you that such curses are the only prayers I beg from them for ever."

He deposed the abbot of Peterborough afterwards for having wasted the property of his monastery, in order to enrich his relations. Such abuses were likely to be fostered by the pope's exemptions. He then, in defiance of these irregular privileges, visited every religious house in his diocese, and made strict inquiry into every case, where either man or woman was suspected of not living according to the rule, or of having broken their vows.

He was very much disposed, at first, to favour the Begging Friars: but when he saw them riding about the country in boots and spurs, collecting the pope's taxes, his eyes were opened to their fraudulent pretences.

His independent spirit, and bold determination to do his duty, often led him to oppose the king and his ministers. Henry III. acted as might be expected from so weak a character in disposing of his preferment. He had a chaplain, who was a half-witted sort of jester, with whom Matthew Paris saw him, with his brother-in-law, amusing himself in the monastery-garden at St. Albans, pelting each other with turfs and raw fruit. Was such a man fit to have the cure of souls? Grostête complained of this. He prevented also another king's chaplain from holding a second living in his diocese. On this occasion, as the king yielded to his remonstrances, he took the opportunity, as he Preached before him, to praise his sense of justice. "A king's righteousness," he said, "when he rules according to the laws, is like the sun's beams, shining equally on all." But when, a few years later, the pope and king had made an iniquitous bargain, that the pope should give him a tenth of all the Church's property for three years, under pretence of a crusade and the other prelates were in a strait, not knowing what to do, Grostête said to the king's ministers, "Marry, what is that? Do you think we shall submit to this hateful exaction? God forbid." Ethelmar, the king's brother-in-law, who had been elected to the see of Winchester, but was too young to be consecrated, said to him, "Father, how can we resist the pope and king together? The French have consented to such a contribution, and they are stronger than we; they are more used to resist; and yet they contributed to aid their king, when he was *going, as ours is,* on a crusade." "If they have contributed,"

rejoined Grostête, "we have the more reason to resist. For we see too well what has been the end of this extortion with the king of the French. The money that he has exacted from his own kingdom he has had to pay to ransom his own person from the captivity of the Saracens. That we may not, like him, incur with our king the heavy wrath of God, I give my voice freely against this injurious tax." Yet he offered, if the king would allow this tax to be disposed of, when collected, according to the advice of his faithful barons, to give his consent to it; provided the liberty of the Church from all extraordinary taxes were also secured under a new charter. But this being refused, the council was adjourned without deciding any thing. It is plain that this good prelate's eyes were opened to the false principles which had wasted so much blood and treasure on the crusades.

He was suspended by Innocent, at length, for refusing to give a rich benefice to an Italian. But his character was too high for such a sentence, even from the pope, to take effect. He continued to preach and rule his diocese; and sent a letter of remonstrance to Rome, which is said to have run in these terms: "Let your wisdom be assured, that I obey apostolic commands devoutly and reverently, with the love and duty of a son; but those which are contrary to apostolic, in zeal for your honour as for a father's, I withstand aud oppose. For by divine command I am bound to do both. For apostolic commands are not and cannot be other than such as are agreeable to the doctrine of the apostles, and of our Lord Jesus Christ himself, the Master and Lord of the apostles; whose character and person, in the sacred government of the Church, my lord the pope most especially bears. For our Lord Jesus Christ himself says, He that is not with me is against me. But the divine holiness of the apostolic see is not and cannot be against Christ.

"Now the letter which I have received is not agreeable to apostolic holiness, but most contrary to it. First, because the clause, which this and other letters sent into this realm contain, that I am to do what it commands, notwithstanding all law and privilege to the contrary, is against all natural equity: and, if this is once allowed, it will let in a flood of promise-breaking, bold injustice, and wanton insult, deceit, and mutual distrust; and after them a train of innumerable crimes, to the defilement of pure religion, and disturbance of the peace of society. Next, because there cannot be a sin more opposed to the doctrine of *the apostles and* evangelists, or more odious to Christ,

than to kill and destroy souls, by depriving them of the pas toral office and ministry ; a crime which they are plainly guilt of, who take the milk and fleece of the flock of Christ, bu neglect to lead their charge into the pastures of life and healtl Not to administer the pastoral duties is, by the testimony c Scripture, to ruin and destroy the flock.

"As in good things, the cause of good is better than th good of which it is the cause, so in evils, the cause is wors than the evil which it brings. They who bring in thes destructive practices betray a high and divine power, give them for edification, not for destruction. It is impossible therefore, that the holy apostolic see, put in charge as it is b Christ Jesus the Lord of saints, can command any thing tha tends to a crime so hateful. For it would be a manifest treaso to Christ, and a foul abuse of the high and holy power whicl belongs to that see,—a choice of darkness rather than light and a seeking of banishment from the throne of the Lord' glory. Nor can any one with pure and sincere obedience obe such commands or precepts, or instructions of whatever kind coming from whom they may, even though they were given b an arch-angel; but he must needs with all his might oppos and withstand them.

"In short, the holy apostolic see has power to do only thos things which are for edification, not those which are fo destruction. And why should it desire more ? For this is h truth, and this only, the fulness of power, to be able to do al things for edification. But these things, sent over to this realn under the name of *provisions*, are not for the edification, but fo the destruction of souls. The holy apostolic see, therefore, can not allow them. *It is flesh and blood which hath revealed them and not the Father of our Lord who is in heaven*

"For these reasons, most reverend lord," he says in the con clusion of his letter, "since the commands I have received ar so contrary to the holiness of the apostolic see, destructive t the souls of men, and against the catholic faith.—the very spiri of unity, the love of a son, and the obedience of a subject, command me to rebel."

Not long after he had penned this remarkable letter, he wa seized with his last illness. The sufferings of the Church, un der what was then a new tyranny, were the subject of his latest thoughts; and he spoke of the extortions and abuses, the cheating pretences and broken promises of the Italian pontiff, with such pointed words as shewed how deeply he felt the evils which he deplored. He spoke also of the employment of the Begging Friars in the pope's merchandises with becoming in dignation,—as persons, who, after renouncing the world under a vow of poverty, had become more entirely busied in worldly business than before ; and he ended with the prophetic words, "The Church will never be set free from this Egyptian bond age, but by the edge of a blood-stained sword !"

Churton's English Church

T. W. Maddox, Printer, Southgate, Launceston.

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THE STARRY HEAVENS.

No. II.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Gen. i. 16.

IN offering to our readers a set of papers on the heavenly bodies, we do not consider ourselves at all departing from the religious character of our Magazine; the Scriptures frequently allude to the sun, and moon, and stars, as objects of a Christian's contemplation, and this means more than merely looking at them, and admiring their apparent beauty. But our apology (if such be needed) shall form the concluding paper, should it please God to spare the writer to finish his design.

1. If you tie the two ends of a piece of thread together, and pass one loop over a pin driven on the table, while the other guides the point of a pencil, the curve described will be a circle; but suppose you pass the first loop over two pins at a small distance from each other, then the curve is no longer a circle, but becomes an oval, which is scientifically called an ellipse. In this case half the distance between the pins is termed its eccentricity; the diameter through them, its major axis; the middle point between them, its centre; and the diameter (through this centre) perpendicular to the other, its axis minor. Furthermore, it appears that an ellipse approaches to a circle as you diminish the

eccentricity, that is the distance between its foci, the pins.

2. We cannot give figures in our periodical, but any person can draw the curve from the above description of it; and all the planets move in ellipses, with the sun in one of the foci. How do we know this? I shall endeavour to explain the mode of the discovery.

3. The ancients believed that the planets moved in circles, with the earth in the centre common to them all. Now an ellipse (as we have seen) may be very nearly circular, and as their conjecture agreed with general appearances, their belief was a very natural one.

4. As far as mere vision is concerned, it would be impossible to say whether the sun moved round the earth, or the earth round the sun, because appearances would be precisely the same in either case; nay we ourselves, though we have decided that the earth revolves in an ellipse with the sun in one focus, usually speak of the solar orbit, the sun's mean motion, and so forth.

5. Speaking then according to appearances, we may reason thus. If the sun moved in a circle, the earth occupying its centre, his distance from us would be invariable, and consequently his apparent magnitude always the same; but in measuring his angular diameter, it is found to vary, therefore his distance varies. Again, there is a law of attraction which would cause one body to revolve round another in a circle, but then the velocity of the moving body would be uniform. Now by comparing the sun's daily motion in his orbit, we find his rapidity alters; both these circumstances shew, that the earth cannot describe a circle round the sun, nor the sun round the earth.

6. The reader will take two things for granted; first that, under a given supposition, we can compute the

place of a heavenly body, and next, that with a properly mounted telescope we can observe its place, and thus tell whether the fact agrees with the computation. For example, let it be supposed that the planet Mars moves round the sun in a circular orbit, the sun being its centre: then the astronomer begins his observations; from these he gets certain facts, relative to the elements of the orbit; he then computes the place of Mars for some future time; he observes the planet at that time: if his observed place agree exactly with the computed, he has good reason to rest satisfied that Mars does so move in a circle; if not, he begins to seek or conjecture some new theory of the planet's motion.

7. Thus did Kepler, a famous astronomer of the 16th century. He watched Mars with the most constant assiduity, and worked out his computations with incredible labour. He assumed the planet to move in a circle, having the sun in the centre, but the calculated place did not agree with the observed. He next tried the supposition of a circle, with the sun a little removed from the centre; still the result on paper differed from the result of the telescope. He then guessed an ellipse with the sun in one focus, and was delighted to find that now the computed plan agreed almost to a nicety with the observed. Having found this true for Mars, he concluded it true for all the planets, and every combination of calculation and observations confirmed the theory. Such is the history of the discovery of elliptical motion; it gave rise to much that we must pass by, as being too purely mathematical.

8. If then the earth moves round the sun in an ellipse, the sun occupying one focus, the sun's apparent diameter would change, and his velocity in his apparent orbit would vary: they would also both vary according to a known law. Now they are both capable of being measured, and are actually found to change as

they ought to do, by the elliptic theory, which deed the confirmation of the theory.

9. In point of fact, the orbits of most of the pl are so nearly circular, that on a sheet of paper may be drawn as circles; with the earth (for inst the eye would not detect the deviation from its or circular form: but to be correct, the reader must mc the statement given in our preceding article, (for Ja ary,) and instead of circles, must draw ellipses, tak the mean distances as then stated.

10. The eccentricity is expressed in parts of mean distance; thus dividing such distance into th sandths, the eccentricities are nearly as follows: Mc cury 205, Venus 6, the Earth 16, Mars 93, Jupiter 4 Saturn 56, that is, in the case of the Earth, the di tance between the pins would be only sixteen thousandth of the major axis, so near is it to a circle, and the orbi of Venus is yet more circular.

11. If the sun and the earth were the only bodies in our system, the earth would describe a perfect ellipse round the sun; but the same law of attraction which operates in these two bodies, acts equally in all the rest; so that all the planets mutually disturb each other's true elliptic motion. This is called the theory of perturbations, and its consequence is, that no planet describes a perfect ellipse, though the deviation from it may be very small.

12. If therefore the reader will draw or imagine the planetary orbits, with the sun in one focus common to them all, and round this system on every side, at immense distances, will conceive the firmament of the fixed stars, he will form so far a correct idea of the starry heavens, adding however the moon in an ellipse with the earth in its focus, and Jupiter and Saturn with their several moons, moving round them in orbits elliptical.

(To be continued.)

ON DISTRICT VISITING.

(Concluded from last month.)

The regular system of lay help, under the sanction and authority of our bishops, is not at present to be looked for, though the large population of many parishes calls for such aid. The primitive churches, and our own church abroad, are examples of its lawfulness and expediency; but, until it is duly organized, each clergyman (if he sees fit) can get some help in the ordinary system of district visiting.

Our visitors are usually women, men have less leisure, and less willingness; nay, as friendly visitants, females are in some respects preferable to the other sex, for there is much domestic want, which they are better able to understand and relieve, when it comes under their notice in visiting.

Again, if the visitors are chiefly women, so are those they call on. The husband is out at work, or engaged in his daily occupation; it is the wife and children that will generally be found at home, so that the fitness of the sex for the employment commends itself to every mind.

Some persons object to the system altogether; and there are texts about "busy bodies," and common-place wit about 'women's tongues,' that are made to bear out such objections. But this is unworthy of the gravity of christian truth, as it is opposed to ancient christian practice; to visit the afflicted or poor, is a work honored and accepted by Christ, and it belongs not to men more than to women.

Another objection is that it usurps a spiritual office. This is not the case, I never heard of any such usurpation; the visitors do not baptize children, or administer the holy supper: but if any shall speak about bible topics, or read God's holy word, this is doing no more

than every christian is exhorted to do. On this point the clergy need have no jealousy, and when their visitors are discreet, sound minded persons, no fear. How strange it would seem, if we had no fear of silly trifling conversation among our parishioners, but were frightened if we heard that such an one had read the Scriptures to this sick woman, or offered a prayer at the bedside of that afflicted child. To leave the church communion, and set up as teachers in another sect, is presumptuous and sinful; but why the members of our own community are to be tongue-tied in religious matters, I cannot perceive. But one thing must be noticed, this plea has nothing to do with a *society*: my argument is that each christian, by himself, and on his own account, is encouraged by the New Testament to visit the widows or the afflicted, to speak for comfort and instruction, to read the scriptures, and join in or offer up prayer, by a sick person's bedside, by the very constitution of our unity and christian brotherhood: all this belongs to no special office, but is common to all the members of Christ's body. So that a 'Society,' (by which I mean an arrangement for the division of a parish, and the orderly allotment of such a part to such a person's care,) is a mere matter of wisdom and convenience, and does not touch the question; it confers no new powers, and takes away no previous privileges or duties.

But it would as a system work badly, says one! It would gender schisms, and lower the position of the authorized minister! I think not. To say that some defects or faults may appear in it, is in other words only saying it is human; but if the visitors are all of one communion, I cannot see how the evils named are likely to follow. Women are not likely to make sects, less so than men. Suppose you say that a young man who had been much occupied as a catechist or reader would

find out his 'gifts,' and try to use them more widely, that such would say in their hearts sometimes, "We are they which ought to speak—who is lord over us;" that some would languish to be 'pastors,' and see no obstacle that they could not overleap at once. I grant it, it might sometimes so occur: but the thoughtful serious man would rather act in his proper office under episcopal authority, than take what he saw was a step higher, with no authority except from his own mind and will.

But here women are not likely to be tempted; they have a line of life which is not subject to such allurements; and when their situation in society gives them leisure for the work, they are well employed in visiting and finding out the necessities of their poorer neighbours.

As to the effect of such a system in lessening the influence or lowering the position of the minister, I deem this quite an error. The parson in his parish is not like Joseph in Potipher's house, 'Whatsoever was done he was the doer of it,' a notion more injurious than this could hardly enter a man's mind; for the body of christians is fitly framed together, and in every church there is much zeal and piety which ought to be employed for the benefit of others. Nay, for want of this we have lost much of the church's strength and unity. I would not advocate any system on my own opinion of its expediency: our chief rulers in the church have more wisdom and more right in directing the ordering of it, but while lay help, in the form of readers, catechists, sub-deacons, &c., is notorious in ancient church history, and the traces of it apparent in scripture, I would deprecate any clerical fear or jealousy on such a score. When some told Moses that certain in the camp prophesied, he expressed no displeasure at it, though solicited to forbid them. (Num. xi. 29.) We ought to

have no alarm at every exercise of useful talents, because the possessors are not in holy orders. Without the bishop nothing can be done with authority; but the clergy at least ought to offer no impediment to a revival of what is good and primitive.

But to speak of the ordinary system of district visiting. I say it creates no office, but only organizes for the effective application of christian exertions; and the duty of such visitors is somewhat like this. To watch over the wants of the poor and to visit them, if they desire it (which they almost always do): to find out deep want and distress, in order that it may be relieved by the charity of the more wealthy. To inform the parson of cases of sickness, or any other cause requiring his especial attendance; to exhort that the children be sent to school, and to give good advice as circumstances shall require, and to read a few verses of scripture to such as cannot read; they should moreover meet at stated intervals, and communicate what they have done. I cannot answer objections to such a system, for I can not see any.

Now in every populous town parish, such a plan of help is the best that can be resorted to, without episcopal authority, and its frequency in England, is a commendable thing: it must do good, though not always as extensively as could be wished: nor can I find in reason, or scripture, or the constitution of our church anything that is repugnant to its adoption, till a more perfect system shall arise.

ON THE CALENDAR.

If you open the prayer book you find in the beginning of it many tables for finding Easter-day, and perhaps one might ask, why not fix it for a certain Sunday in every year? why not keep it as invariable as Christmas-day, which is always the 25th of December?

Now the reason is this: our Easter corresponds with the time of a Jewish festival, and this depends on the full moon, next to the vernal equinox: but the place of the moon depends on somewhat intricate astronomical calculations, and all the machinery of Golden Numbers, Sunday-letters, &c., is nothing more than the result of tables for computing the vernal full moon.

The Asiatic churches kept Easter on the same day on which the Jews celebrated the passover, viz. the 14th day of the month Nisan, this month began at the new moon, next the vernal equinox; this they did on whatever day of the week it fell, the western churches always kept Easter on the Sunday following the Jewish passover.

This will sufficiently explain the tables in our prayer book, the real analysis of them belongs to astronomy.

The matter in itself is not very important, but it is very useful in shewing that in the primitive church, the bishop of Rome had no supremacy over the other bishops. For Polycarp, bishop of Smyrna, who kept Easter on one rule, would not yield to Anicetus, bishop of Rome, who regulated the church by the other; a clear proof that in that day, the bishop of Smyrna knew not the supremacy of the bishop of Rome.

It is absolutely incredible that if he had known it, he should have maintained so pertinaciously his own way in such a trifle; and as a straw thrown up, shews which way the wind blows, so this trifling incident, proves that the chair of St. John, was not subject to that of St. Peter.

The same difference is to be remarked of the ancient English church. When Augustine came over to us from Pope Gregory, he found the Britons keeping Easter after the Eastern fashion, and he had much trouble in bringing them over to the Western rule.

Indeed the supremacy of the Pope need not be debated upon, a litigated text about Saint Peter; it is

overthrown by facts, which shew that to the primitive church it was absolutely unheard of and unknown.

AUGUSTINE.

THE Saxons in the fifth century had driven Christianity into the corners of our island, Cornwall and Wales being two of its places of refuge. About the year 585 Gregory, bishop of Rome, happened to see some Saxon children in the market exposed for sale as slaves. A well known story records how he enquired whence they came, and was moved thereby to send over Augustine to convert the Saxons to Christianity. Augustine, after some difficulties and hesitations, came with a number of priests, he landed in Kent, and sent to King Ethelbert an account of his arrival and design. Ethelbert received him at first but warily, in the end however he was converted and baptized. The missionary was zealous, but too often proud and overbearing. He caused the chief see to be removed from London to Canterbury, the place where Christianity was first received by the Saxons. He summoned the British clergy, and endeavoured to make them coincide in all things with the customs of Rome. The British bishops refused this; they told him that they knew nothing of the Pope, except as a bishop, nor could they at all see why he should rule them, though they saluted him with Christian love as a brother.

The time of keeping Easter was one change they would not consent to. It is said that Augustine wrought a miracle, which persuaded them to yield. This missionary died in England, and was buried at Canterbury. I shall sum up this sketch in the words of Fuller:—

'And now we take our farewel of Augustine, of whom we give this character:—He found here a plain religion,

(simplicity is the badge of antiquity,) practised by the Britons, living some of them in the contempt, and many more in the ignorance, of worldly vanities, in a barren country: and, surely, piety is most healthful in those places where it can least surfeit of earthly pleasures. He brought in a religion spun with a coarser thread, though guarded with a finer trimming, made luscious to the senses with pleasing ceremonies; so that many, who could not judge of the goodness, were courted with the gaudiness thereof. Indeed, the Papists brag, that he was "the apostle of the English:"—but not one in the style of St. Paul, "Neither from men, nor by man, but by Jesus Christ," Gal. i. 1.—being only a derivative apostle, sent by the second-hand; in which sense also he was not our sole apostle; though he first put in his sickle, others reaped down more of the English harvest, propagating the Gospel farther, as shall appear hereafter. But, because the beginnings of things are of greatest consequence, we commend his pains, condemn his pride, allow his life, approve his learning, admire his miracles, admit the foundation of his doctrine JESUS CHRIST; but refuse "the hay and stubble" he built thereupon. We are indebted to God's goodness in moving Gregory, Gregory's carefulness in sending Augustine, Augustine's forwardness in preaching here; but, above all, let us bless God's exceeding great favour, that that doctrine which Augustine planted here but impure, and his successors made worse with watering, is since, by the happy Reformation, cleared and refined to the purity of the Scriptures.'

EUSEBIUS.

EUSEBIUS was bishop of Cæsarea, about the year 313. He wrote an Ecclesiastical History, which has come down to us, and from which we offer the reader the following extracts:—

'The fame of our Lord's remarkable resurrection and ascension being now spread abroad; according to an ancient custom prevalent among the rulers of nations, to communicate novel occurrences to the emperor, that nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead, the report of which had already been spread throughout all Palestine. In this account he also intimated that he ascertained other miracles respecting him, and that having now risen from the dead, he was believed to be a God by the great mass of the people. Tiberius referred the matter to the senate, but it is said they rejected the proposition, because they had not examined into the subject first, according to an ancient law among the Romans, that no one should be ranked among the gods unless by a vote and decree from the senate, in reality however, because the salutary doctrine of the gospel needs no confirmation and co-operation of men. The senate of the Romans therefore, having thus rejected the doctrine of our Saviour as it was announced, and Tiberius still combining to hold the opinion he had before cherished, formed no unreasonable projects against the doctrine of Christ. This is the testimony of Tertullian, a man who made himself accurately acquainted with the laws of the Romans, and besides his eminence in other respects, was particularly distinguished among the eminent men of Rome, by his apology for the Christians in the Roman tongue.'

THE MARTYRDOM OF THE APOSTLE JAMES.

About this time (says St. Luke, in the Acts of the Apostles) Herod the King prepared to afflict some of the Church. But he slew James the brother of John with the sword. Of this James, Clement adds a narra-

tive worthy of note, in the seventh book of his Institutions, evidently recording it, according to the tradition which he had received from his ancestors. He says that the man who led him to the judgement seat, seeing him bearing his testimony to the faith, and moved by the fact, confessed himself a Christian. Both therefore (says he) were led away to die. On their way, he entreated James to be forgiven of him, and James, considering a little, replied, Peace be to thee, and kissed him; and then both were beheaded at the same time.

HUGH GREATHEAD.

A TALE OF THE REFORMATION.

(Continued from page 41.)

'Copper' was not acceptable, for the image shook its chin when the piece of money was laid before it, and a roar of laughter from the people shewed they appreciated its power of discernment. 'Give it gold, give it gold,' cried a voice from the mob below. 'Gold,' replied the preacher, 'is a scarce thing now-a-days, good people; so much has found its way into the pockets of the begging friars, that it is a luxury to honest men to set their eyes upon a piece. But I will try it.' He produced a golden coin and laid it before the 'Rood,' and the wires were pulled and twitched before the people's eyes, who heartily enjoyed the sport. It was sometime before the image could be made to bow at all, for the preacher was but a novice in the secrets of Romish wonder-working. He tried and tried again apologising meanwhile to the people for his unsuccessful efforts, till at last he hit upon the proper wire, and the image bowed and rolled his head in token of complete approval. Again, a shout of ridicule went up from the awakened crowd. The people generally would have

enjoyed a continuation of the scene, but not so the preacher; mid all the sneers and laughter which issued from the crowd, levelled against the saintly virtues of the holy Rood, there was an air of sorrow mingled with his mirth; and after allowing a few minutes to elapse in which the spirits of the mob might subside a little, he stood forward and beckoned for silence as though desirous to address them. 'And are the miracles of Christ's Church degenerate down to this? Is the power that once issued from the Lord Jesus, and was by him delivered to his apostles, that they should heal the sick and pluck up mountains, yea, and raise the dead, is it thus mocked by the trickery of a faithless church, and associated with all that is lying and deceptive? I call upon you, good people, who have seen that it was man's wires, and not God's arm, which made the Rood to bow at gold and throw contempt on copper; I call upon you to compare with this miserable jugglery of a wicked church, the wonders wrought by Christ and his apostles. You have been told this man saw a vision, and that man dreamed a dream; that this woman was cured of palsy by a visit to one shrine, and another of her fever while kneeling at another, and all through the mediation of mother church and the holy virgin. Is it *likely* that fraud and faith together joined should in God's sight and by his permission effect these mighty deeds? Is not God above, a God who detects the lie in the right hand whatever may be the value of the offering in the left, and spurns from his high presence the man who would thus deceive him? Good people, I say it boldly, that without enquiring very deeply in the tale's truth of a real palsy being really cured, and a true fever truly healed, the detected impostures of this hour, throw light upon the point before us. Does God invest with apostolic power men who deal in wire-work such as this? Does the Holy Ghost descend in might on

men who can wring, by a deliberate falsehood, copper from the unsuspecting poor, and gold from the charitable rich? Nay, in the face of Him who is truth and truth alone, I denounce their sin who could thus mock the energy of God's spirit, by mimicking his doings in the trickery of the blessed Rood. And go ye to your homes, remembering how Rome has pillaged you. You have put by as an offering to the Son of God, that which ye earned by the labour of your hands, and the sweat of your brows; ye did it well, and may God accept the intended gift. But I tell ye, the gift never reached him! It was intercepted by the way! It found its home (like the sheep and cattle offered to Bel of old,) in the stomachs of these men: and what saith the prophet Malachi? thank God ye may now read it for yourselves, in your mother tongue. 'Will a man rob God?' yet ye, O rapacious and lying priests of Rome, yet ye have robbed him indeed for many a year. His people bowed in ignorance before that image, believing it to be swayed by the power of God, and they brought their pennies and their gold; ye laid hands upon the spoil; ye deluded them (like the evil one himself) by lying wonders; ye persuaded them it was the Holy Ghost, while it was strings and wires that did the deed. O! wash you, make you clean, ye glistening sepulchres, &c.! We have found you out, and appeal to Him above to judge between us.' Greathead would willingly have tarried longer, for the preacher was evidently warming with his subject, and his words began to tell upon the crowd beneath him. Over that crowd, now no longer boisterously merry but sternly sad, there did begin to creep that kind of spirit in which we brood over the fact that we have been deceived and robbed. There was not a man among them, but a few months back would have laid his offering in ignorant faith before that Rood, believing that it was to the Son of God he

gave it, and now a blush stole over them to know that Rome had been pillaging them through their very devotion, and snaring them at their very prayers. The church of Rome might have learned in the countenances of the mob at Paul's cross that day, a lesson worth remembering. From the day that she stepped across the Rubicon; from the day that she attempted to deceive in the *least* degree, the ignorant, who looked to her for guidance, she loosened the key-stone of that arch which the reformation laid in ruins. It is historic fact, that true miracles (like those of Christ and his apostles, wrought before a thousand enemies as well as friends, in the broad blaze of open day) ceased but few centuries after Christ. Now that church, feeling her terrible loss of power in this withdrawal of signs and wonders, began to look around for some substitute in the people's eyes, and she found her remedy in the unsuspecting ignorance of the laity. No two things can be more dissimilar than apostolic miracles, and those recorded in the middle ages. Who saw the one? Foes bitter and implacable, who stoned the doers because they could not deny the deed. All the world saw their reality; scribes, pharisees, and heathens all must confess their truth. But, alas! modern tales of wonder will never bear this searching scrutiny, and Rome's fables least of all. The student rode slowly from the spot, full of musing on what he saw, and he was roused from a sad reverie only by the voice of a horseman who rode beside him. 'Think you, Master Greathead, that this storm will soon subside? Will the people ever again put trust in her who has so bitterly deceived them?' 'No, rejoined the student, never again will Romish miracles in this country obtain their sway. In fact all that their church will have to do in time to come will be this, to escape from historic records of scenes like these. She will be for ever burdened by this load of falsehood. She

will be placed between two perils. If she confess these scenes, she confesses the miserable impostures by which the people of this day are pillaged; if she disown them, she flies in the face of all recorded history, and must make the whole a forgery in order to serve her purpose. No, Rome must suffer as all they do who substitute the lie of man for the truth of God. The hour will come when she shall be publicly shamed out of the very tales by which she has hitherto beguiled her children, and she shall throw them overboard to shift for themselves, as the sailors did the prophet Jonah.' 'God speed the day, replied the horseman, but our journey is now ended; yonder stands the dwelling of my noble master, Cromwell.'

Thomas Cromwell was a man who rose from humble life by dint of ability and diligence, and gradually recommended himself so to Henry 8th, that through different stages of court favor, he rose to the highest station. As Vicar General, and then Lord Vicegerent of the Commission for Ecclesiastical Enquiry, he took a leading part in the reformation, and at the time to which our history refers, he was engrossed by the 'visitation of the monasteries.' Greathead, upon dismounting after his tedious journey, was detained awhile, while the leader of the troop went in to make his report to Cromwell, but he was himself soon summoned to the presence of his patron. He found him surrounded by his secretaries, dictating papers in rapid turn to each. Upon the student's entrance, not an eye was raised, not a pen was stopped, the assiduous spirit of the master seemed communicated to his lowest dependents. Cromwell took the packet transmitted from Fitz Arthur in perfect silence, and he glanced quickly at its details, until his eye fell upon the mention made of the history of its bearer. The soldier briefly related his first visit to the Grantham monastery, and the mode

by which the storm of monastic wrath was directe upon Greathead, and he laid before the vice-general a that he had gathered of the student's history, with a earnest warmth that spoke well for his kindliness heart. The letter concluded with a request that tl bearer should be employed either as tutor in some nob family, or in such office as might be consistent wi his safety. Cromwell assured him of his safety ar protection, but he deferred to another day the co sideration of the precise position in which he should employed. Meanwhile he bid him prepare to atter him to a special council, which was to be held that da It seemed as though the life of Greathead were to one scene of perpetual change, snatched from this pla to another with a rapidity that allowed small time f calm reflection. In a few hours after his intervie with the vicar-general he was on his way to the counc chamber of King Henry, as one of his master's retinu and the more than punctuality with which Cromwe transacted business, gave him the opportunity of watc ing scenes and persons, which even now glow bright through the dimness of three hundred years. The lon gallery through which his master hastened to the a semblage place, was full of nobles and their train awaiting the coming of the king. There was Cranme the mild, forgiving, (and shall we say the timid) earth pilot of the fortunes of the English church. Gardine the crafty and clear-sighted; Norfolk, the highminde adherent to the Romish faith, and the plots and cou terplots by which the humour of the king was asce tained and used, it is the province of history to explai It is however certain that both parties conceded mo than they should have done to the tyrant Henry, an posterity has judged them long ago. Gardiner an Norfolk assented to the king's supremacy and renu ciation of the sovereign Pontiff: and this from me

who believed as they, was nothing less than surrender of principle itself. Cranmer and the reformers, in casting off the pope, invested Henry with a dictatorial power over Christ's church, which no real catholic can ever sanction or defend: a power by which, even now, the liberty of the church and her right to govern herself, is awfully mutilated and destroyed. But when the historians of Rome thus sneer at the pliancy of the reformers, they forget the suppleness of such men as Gardiner, and that we contend for the justice of the cause, and not the perfect integrity by which the victory was won. Far from it. But it were as mad a trick to enter a powder Magazine with a flaming torch, as for Rome to touch upon the personal failings of our reforming leaders, as decisive of the question. Why must we retaliate? why will they compel us to expose the enormous atrocities perpetrated by popes and cardinals? Let the question be fairly understood between us.

(To be continued.)

THE AMERICAN CHURCH PRAYER BOOK.

It is far more difficult to get at the history of very recent times, than that of ancient days; for this plain reason. One has been written in many forms, and by many authors; the other is yet to be recorded. Newspapers and Magazines are our histories of things happening in our days, or that have occurred only a few years back. These events are not yet old enough to call for history, while those of olden days have been chronicled by men of all degrees in ability, and all shades of party. With respect then to the American Church. What a deeply interesting subject for the Ecclesiastical Historian! How closely connected, that fair and flourishing offshoot, with the old parent stem, now buffetting her enemies in England! Yet how little known. Archdeacon Wilberforce has long promised us a history of the American Church. Whenever he can find time to keep his word, we may be sure of a book valuable in matter, and elegant in composition. Meantime we lay before our readers a brief sketch of the points of difference observable between *the American* Church Prayer Book, and our own.

1. In the Calendar, the lessons are a good deal changed. About one half of the first lessons for Sundays are the same, and there are also proper second lessons from the New Testament appointed for each Sunday. Those for Saints' Days are nearly the same as our own. In the general calendar of lessons, the chapters composing the first lessons are so divided that all those taken from the Apocrypha, what are read in our Church from September to November, are omitted. The second lessons in morning service, taken from the gospels, are so divided, that the Evangelists are read over only twice during the year, and the epistles (as with us) three times.

2. In the general arrangement of the three services, which are used together in morning prayer in our Church, such portions of each as are virtually repeated, may be omitted at the discretion of the minister. Thus one creed only need be read. The Lord's prayer, and the collect for the day, need only be used once, and the Gloria Patri repeated only at the end of the Psalms for the day. Thus also a large portion of the litany (from "O Christ, hear us" to "we do put our trust in thee") may be omitted, and thus the morning prayer, litany, and communion service, are converted as far as possible into one office.

3. Of the three forms of absolution in our prayer book, that used in the visitation service, is wholly omitted; and either the form contained in the morning prayer, or that from the communion service may be used, at the discretion of the minister.

4. With regard to the psalms, there are ten portions of them selected and ordered to be used instead of those of the day, at the discretion of the minister; and in cases of fasts and thanksgivings, where none are appointed by authority, the minister is allowed to choose for himself. The version is the same as that used in our liturgy, taken from the great Bible of Cranmer's day.

5. The Athanasian Creed is wholly omitted, and the minister may use at his discretion the Nicene or the Apostles.

6. In the evening prayers the magnificat and song of Symeon are omitted, and the 92nd Psalm is introduced.

7. The occasional prayers are newly arranged, and several new ones, as well as corresponding thanksgivings, introduced.

8. In the communion, no previous notice is to be required of the communicants, who are all to receive kneeling. There is a new additional preface for Trinity Sunday, and a prayer of oblation partly new, in which the invocation of the Three Persons *in the Trinity* is introduced from the liturgy of 1549.

9. In Baptism the parents are allowed to stand as sponsors, and the use of the cross may be omitted at their desire. The rubric about baptized children as undoubtedly saved is omitted, and in the baptism of persons of riper years, all mention of informing the bishop is left out.

10. The Catechism is nearly the same. Ministers are not ordered to catechise after the second lesson. The Confirmation is nearly the same.

11. In Matrimony the ceremony may take place in a house, and the prayers are a little altered, and some of them omitted.

12. In the Visitation of the Sick, all notice of private confession and absolution is omitted. The psalm is changed to the 130th, and there are some new occasional prayers at the end.

13. In the Burial of the Dead the psalms are shortened, and all expressions changed which seem to apply to the state of the person buried.

14. The Churching of Women is much shortened, and may be confined to a single prayer. The offering to be applied to the relief of distrest women in childbirth.

15. The form of prayer to be used at sea, is nearly the same.

16. The Commination is wholly omitted.

17. The form for ordaining priests and deacons, and consecrating bishops, is nearly the same.

18. There are added a form of prayer for the visitation of prisoners, a prayer of thanksgiving for the fruits of the earth, a form of family prayer, a form for consecrating churches. (which is nearly the same as that published by bishop Andrews) and an office of Institution.

19. The 39 Articles are hardly changed. In the 8th all mention of the Athanasian Creed is of course left out. The 21st about assembling councils, is left out. In the 35th the Homilies are allowed of as containing sound doctrine, but they are not to be read till they have been revised.

Such are the leading points of difference between the American Church Prayer Book, and our own. That they are 'concessions' to the spirit of modern days, each and all, is evident. It were presumption in individual clergy to exclaim against the acts of a church like this, but in future numbers we may examine them; and the 'wisdom' that dictated them. A FRIEND.

The above is taken from Bishop Short's History of the English Church.

OF THE PRESENT OBSTRUCTIONS OF THE CALLING OF THE JEWS.

1. Many are the obstacles both external, and internal, which for the present obstruct the conversion of the Jews. First, our want of civil society with their nation. There must be first conversing with them, before there can be converting of them. The gospel doth not work (as the weapon-salve) at distance, but requires some competent familiarity with the persons of probationer-converts. Whereas the Jews, being banished out of England, France, and Spain, are out of the call of the gospel, and ken of the sacraments in those countrys.

2. Secondly, in the cruel usage of them in the papal, and imperial dominions, where they swarm most, and where public authority doth not endeavour to drop, and distil piety into them; but to squeeze, and press profit out of them. Especially, whilst that merciless law stands in force, that on their conversion, they must renounce all their goods as ill gotten. If the resolutions of the promise-forward disciple quickly recoyled, at our Saviour's tentative command, "to sell all, and give to the poor," I say, if he "went away sorrowful, for he had great possessions;" no wonder if the rich and covetous Jews distaste our religion, when before they can embrace it, they must take a final farewel of their large estates. Rather should those princes imitate the pious example of our Henry the third, who between the new, and old temple, erected an house of converts (afterwards appointed by Edward the third, for records to be kept therein, now called the Rowles) endowing it for the maintenance of poor Jews converted to Christianity, and baptized, allowing two pence a day unto each of them during their lives.

3. Thirdly, the constant offence given them by the papists their worshipping of images, the present Jews hating idolatry with their perfect hatred, whose knees may sooner be broken, than bended to such superstitious postures. And to speak out the plain truth, the Romanists are but back-friends to the Jews conversion, chiefly on this account, because the Rabbins generally interpreted Dumah, or Edom, to be Rome, and Edomites Romans, in their expositions on the Old Testament. And therefore, all those passages have (by order no doubt from superiors) been lately purged out, and expunged the Venetian edition of the Rabbins. Yea there is a constant tradition, currant time out of mind, amongst the modern Jews, that after the destruction of the city of Rome, their nation shall be put *into a glorious* condition. No wonder then, if cold, and dull

the endeavours of the Romanists, for the conversion of the Jews, who leave that task to be performed by Moses, and Elias, whom the papists fondly fancy, shall towards the end of the world personally appear, and by their powerful preaching persuade the Jewish nation unto the Christian religion.

4. Lastly, the difference in judgments, distance in affections, dissoluteness in lives among the Christians themselves. In vain do we hollow to the Jews to come over to us, whilst our voices are hoarse with railing one at another; and beckon with our hands to them, to be on our side, whilst our hands are imbrued in the blood of those of our own religion.

5. But far greater than all these, is that internal obstacle, that blindness which is happened unto them inflicted on their ancestors, continued, and increasing on their posterity. How Bedlam-like was their behaviour at Saint Paul's, but mentioning of preaching to the Gentiles, "They cryed out, and cast off their clothes, and threw dust into the air," as endeavouring to thicken and condensate the same, that no audible sound might penetrate unto them. And, as then they threw dust into the air, God hath since thrown their land after it; so that no Jew can take up one crum of dust, from any entire country, upon the face of the earth, that he can call his own. Great is God's providence in ordering it, that a fog, and a tempest never can be together at sea, the fog vanishing so soon as the tempest ariseth, otherwise smaller vessels would be cast away, which want the direction of the compass to guide them; but woful is the present condition of the Jews, having a fog of ignorance, and a tempest of violence, both together in them in the highest degree, most bold, when most blind; stumbling at what should stay them; flighting the chiurgeon, when sorest; scorning the physician, when sickest; miserable, if they knew their condition; and more miserable, because ignorant thereof.

6. But though these obstacles and obstructions were more, and mightier than they are, should God but give the word, they are instantly removed. Long was the service of the true God disused in Judah (during the idolatrous reign of Ahaz) so that great was the difficulty, to bring the whole nation to the solemn observation thereof. Yet Hezekiah quickly effected it· because (as the text observes) "God had prepared the people, and the thing was done suddenly." So, when he shall be pleased to set his hand to the Jews conversion, all impediments notwithstanding, in the twinkling of an eye, their eyes shall be opened; and their hearts turned, in the turning of an hand.—*Fuller*.

POETRY.

THE SUPPER OF THE LORD.

He took the bread, he bless'd, he brake,
Take, eat, drink, these the words he spake,
Who is the life, the truth, the way,
Whose voice we dare not disobey.

Then, Christian soldier ! why afraid ?
Come to the feast the Lord has made ;
For who would pass unheeded by
That food of immortality ?

When soiled by touch of things below,
Baptismal graces fainter grow,
Another sacrament is given,
Wherein is hid the life of heaven.

We eat his body, drink his blood,
And, strengthened by such holy food,
New courage take, and onward press
Along the rugged wilderness.

Then, Christian pilgrim ! why afraid ?
Come to the feast the Lord has made ;
Of every former sin repent,
With thankful step thyself present.

And let not love forbear to school,
Nor steadfast faith thine heart to rule ;
Even thus a meet partaker be
Of that how awful mystery.

A Layman.

T. W. Maddox, Printer, Southgate, Launceston.

CHRISTIAN READER.

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THE STARRY HEAVENS.

No. III.

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him?" Psalm viii. 3.

1. In computing accurately the place of a planet, we must consider its orbit as elliptical, but in explaining general appearances, it is simpler to conceive all these orbits circles, with the sun in their common centre. I shall do so therefore in this paper, and we may remember that these orbits are in reality very nearly circular.

2. Suppose the planets opaque bodies, how comes it that they do not suffer eclipses at every revolution? If we draw them all on a sheet of paper, it appears that Mercury and Venus must pass between us and the sun, at every revolution; the moon must also follow the same law, how does it happen then that there is not an eclipse of the sun and another of the moon every month?

3. We must explain a few terms. Let the earth and the moon be so placed that a straight line shall pass through both of them and the sun. If the earth lie between the sun and moon, the moon is said to be 'in opposition;' if the moon lie between the sun and the earth, the moon is in 'conjunction.' If both their

orbits lie in the same plane (that of the paper for instance) the moon must be eclipsed at every opposition, and the sun at every conjunction. But this does *not* happen in nature. For the moon let us suppose Venus. Now Venus can never be in opposition if her orbit *is* within that of the earth; but she will have two conjunctions in the course of her revolution, when she is in the same straight line with the earth and the sun. In her 'inferior' conjunction she is between us and the sun; in her 'superior,' when the sun is between the earth and her. At her inferior conjunction she ought to pass like a dark spot over the sun's disk, but she does not this at every such conjunction.

4. These facts would lead us to conclude, that the orbits of these planets, are not in the same plane with the earth's orbit. Draw the circular orbits on paper. Cut them out. Let the earth's orbit (the plane of the ecliptic) be parallel with the table, and slant the others at small but different angles: then it will appear evident why the moon and sun are not eclipsed monthly, and why Venus may describe her orbit without passing over the sun's disk.

5. Two planes which cut each other do so in a straight line. Put a circular flat piece of board in water; their intersection is a straight line; now if the surface of the water represent the plane of the earth's orbit, and the wooden circle denote that of the moon, the latter will cross the ecliptic on two points, called the Nodes. If then the moon be on (or near) her node when in opposition or conjunction, an eclipse will take place, but not otherwise.

6. Mercury and Venus are never seen in 'opposition;' it is evident they cannot be, if their orbits are within the earth's. They must always be near the sun. Thus Venus is never seen at midnight; her greatest angular distance from the sun is about 45°; if

she rises a little before the sun she is called a morning star, if she sets a little after him an evening star. Mars, Jupiter and Saturn are seen at every degree of angular distance from the sun. Sometimes in conjunction, sometimes in opposition, all which agrees with the figure, when these orbits are described as directed in our former papers.

7. With the proper instruments used in an observatory, it is not very difficult to allot and register the places of all the fixed stars, at least very nearly; their exact places require great nicety of observation, and great knowledge of theory. We will mention a few circumstances to illustrate this. Rays of light do not come from a star in a straight line, but are refracted by the atmosphere. This gives rise to a correction called 'refraction.' Again, the earth is in motion, while the ray of light comes from the star, which gives birth to a correction called 'aberration;' the earth's axis has a nodding motion (like that of a teetotum when its velocity begins to be spent), hence we must correct for 'nutation.' The observed places of the fixed stars then require the 'corrections,' (as they are termed;) however let it be granted that the positions can be noted, and mapped down on the surface of a sphere. Such is the celestial globe.

8. But how shall we determine the place of a planet among the stars at any given time? The work is one of immense difficulty. Its general explanation is somewhat as follows: The astronomer by his own observations, compared with former ones, can find the form and dimensions of each planet's ellipse at a given time, the position of its major axis, its line of nodes, its inclination to the ecliptic, its mean (or average) motion, its time of revolution, thereby its actual place in its orbit at any time, hence its place referred to the ecliptic, and hereby its place among the fixed stars.

Now when this last is found, the planets rising and setting can be worked out on a globe roughly, or more accurately by the theorems of spherical trigonometry.

9. The chief difficulty of determining the true place of a planet, arises greatly from the perturbation of universal attraction. If the sun's attractive force keeps the earth in its orbit, the same force disturbs the moon's orbit round us, and the moon disturbs our orbit round the sun. Venus and Jupiter act towards us in like manner, and in fact no planet describes a true ellipse; they are all rendered in a greater or less degree 'exorbitant' by their mutual attractions. The reader (if not informed of it) might hardly conceive that finding the moon's true place, is the grandest triumph of modern astronomy. When it has been determined on her elliptic theory, there are at least twenty-eight different corrections necessary to compensate for errors arising from universal gravitation. Some of them, I grant, are very small, but they are needful for great accuracy.

10. The common almanacks give the right ascension and declination of the sun, moon, and planets. Now right ascension is exactly analagous to longitude, on the terrestrial globe, and declination is identical with latitude; only terrestrial longitude is measured through 180° East and West, whereas right ascension is reckoned always Eastward through the whole circle, or 360°.

11. But right ascension is usually expressed in time. We will explain this. The heavens revolve with uniform motion, and uniform motion may be expressed by the time of describing it; for example, if a coach started from Launceston exactly at twelve o'clock, and went always at the rate of ten miles per hour, then to say the coach was half an hour from the town, would be the same as saying it was five miles off, and similarly for any other portion of distance in time. Now if we

make the vernal equinox our starting point, and conceive a star to be exactly in it, then this star being on the meridian at any moment, it would revolve the 360° (a circle,) and reach it again in twenty-four sidereal hours; this is at the rate of 15° per hour. Thus instead of saying the right ascension of a star is 15°, we say it is one hour, and so for any portion of the circle. And if the vernal equinox, or a star in it, be on the meridian at any moment, another star 15° East of it, will be on the meridian one hour after, and a star of 30° right ascension will be two hours after. Hence the proportion of 15° to one hour, will convert degrees into time, or *vice versa*. This will explain the data of the common almanacks.

12. The right ascension and declination of a star being given, the star's place is fixed; just as the longitude and latitude of a place on earth determine that place. These are in fact the intersection of two lines, and can belong only to one point. Any number of places may have the same latitude, and any number may have the same longitude, but only one spot can have a given latitude and longitude, similarly for a star.

(To be continued.)

A CONVERSATION ON THE BAPTISM SERVICE.

A. The church requires sponsors at baptism, where do we find the warrant for this in Scripture?

B. No where.

A. Why do we receive it, then, as a lawful christian custom?

B. Because the first Christians received it.

A. How do we know that?

B. From the evidence of a very early christian writer.

A. Who was he?

B. Tertullian; he incidentally lets us know that such was the custom of the church.

A. But perhaps he asserted what was untrue, to suit his purpose?

B. Not at all, he mentions it quite incidentally, while he is recommending the delay of baptism in their case.

A. Quote his words?

B. They are these:—'Therefore according to every one's condition, and disposition, and also their age, the delay of baptism is more profitable, especially in the case of little children; for what need is there that their godfathers should be brought into danger, because they may either fail of their promises by death, or may be foiled by the wicked disposition of the child.'

A. Well, but he recommends delay, does he not?

B. Evidently, but he proves incidentally (which is the very strongest species of proof) that infant baptism with sponsors, was the custom of the church in his time. More than this he does not condemn the custom as unscriptural, and he would delay in the case of virgins as much as infants, as you will see by reading the entire passage (see Christian Reader March 1842.)

A. Then you mean to say, we are quite sure that infant baptism with sponsors, was the primitive custom?

B. Yes, more sure than we are that the second and third epistles of St. John are part of holy Scripture.

A. What! do you think of what you are saying?

B. Oh yes, I know the meaning, and the force of my remark.

A. Do explain yourself!

B. I mean these epistles were at one time questioned by some christians, but infant baptism never.

A. Then would you shake our faith in the New Testament as now received?

B. God forbid, I would only shew you that we have

as strong evidence for what we all receive, as fo some reject.

A. Then you rest 'godfathers' on tradition?

B. Yes, the same tradition that I rest the c Scripture upon; no other.

A. And you say, we have as clear proof of infa tism, as we have of the present canon of the Ne tament?

B. I mean exactly that.

A. You almost shock me!

B. Try for yourself then, and your alarm will s How do you know that any particular epistle wr ten by the apostle whose name it bears?

A. How? what a strange question! why, ho know otherwise than by this, that it has come d me, through my father and generations back, s been universally received by Christians.

B. Very good, that is precisely what I assert nt baptism.

A. I must think over what you say, it is new ut now of the church service, I cannot go wit hrough.

B. State your objections?

A. How can water mystically wash away sin what do you mean by 'mystically?'

B. I mean not naturally, for water naturally c wash the body, not the soul.

A. But did water ever wash away sin in any se

B. Ask St. Paul, for it was said to him at his b "arise, and be baptized, and wash away thy sins

A. Ah, but St. Paul had faith, *that* was it washed away his sins, *that* was sufficient.

B. Nay, not sufficient, for he was bidden to d thing else, to be baptized and wash away his sin

A. Then do you mean to say it was his baptism faith which washed him?

B. Neither; if you like to be catching at words; for it was the precious blood of Christ that cleansed him, which blood was applied to his soul through faith and baptism.

A. Through which of them?

B. I cannot put asunder what God has joined, I say through both.

A. Then I find another fault, the minister says of the infant, 'Doubt not but earnestly believe that God will give to this present infant eternal life, and make him partaker of his everlasting kingdom;' now do you mean that God *does* give these blessings to all infants baptized?

B. Yes, if they die without afterwards losing them.

A. But how can it be said God gives, what they never got?

B. In the same way that God gave the land of Canaan to those who never got it.

A. But did he ever give it them?

B. Read your Bible: you will find that he 'sware' to give it them, and that he is said to have given it them, in the same verses that mention their never reaching it.

A. But is not such language likely to mislead?

B. It is scriptural, and we cannot improve upon it; besides it cannot mislead, when joined to other truths, which are universally preached and known.

A. But I object to the baptized being pronounced 'regenerate;' look at the thousands of wicked men who were baptized in infancy, are they regenerate?

B. No, they are 'fallen from grace;' they were once washed, but they have turned to 'wallowing in the mire;' but had they died infants they would have died in Christ, by virtue of their baptism.

A. I think there is a good deal that is Popish, in the sponsors and the doctrine of regeneration?

B. As to that, we must not be deluded by words; the custom and the doctrine are notorious in the church,

when there was no such system as popery: the church of Rome in the days of Tertullian was a godly church, and was not in the least like present Rome.

A. The baptism of other sects is much simpler than that of the church, I think it better in some respects.

B. Socinianism is 'simpler' than the doctrines of the Trinity and the Incarnation, but it does not follow that it is better; you may hack off the fine branches of a tree, and call it simpler, and yet the axe may have been misapplied.

A. But would not a simplified baptism just as a form to introduce into the church, without any naming of regeneration, would not this avoid objections and suit these more enlightened times?

B. Enlightened! "take heed that the light that is in thee be not darkness," how can we? how dare we? to alter in the least the baptism left by the apostles? we have their baptism, or we have none!

A. But the whole aspect of the church is strongly against the doctrine of baptismal regeneration?

B. Yes, certainly, if you take regeneration to mean a spiritual change that must if once given abide for ever; but candour at least compels you to confess that this is not the meaning of it in the prayer book.

A. Then it is misapplied, it is used in an unscriptural sense.

B. Ah be not hasty there, how often do you suppose the word occurs in the New Testament?

A. How often? why the New Testament is full of it.

B. Nay, it only occurs twice, in the one place it refers to Christ's second coming (Matt. xix. 28,) in the other it is expressly coupled with baptism. (Tit. iii. 5.) It means a change of condition, but it is quite another doctrine, and a fresh subject of dispute, if you argue for its indefectibility, that is, once granted, never lost. The fact is we modernize our notions, and then wonder

and complain that scripture language does not vary with our changes.

A. Ah, you are a traditionist!

B. That is a word '*ad captandum*;' it is used to create a prejudice, but if by tradition you include all historical evidence, look well to it, for your own canon of Scripture; for you may unwittingly knock away the very foundation on which you are compelled to build. I will join issue with you on several epistles now in the New Testament. I will prove infant baptism by the very same species, and as strong a degree, of proof, as you employ to establish them. Think this over, prepare (if you like) for the argument, and we will meet again.

A CONVERSATION BETWEEN A PRIEST AND A LAYMAN, UPON THE RIGHT OF PRIVATE JUDGMENT.

L. A friend was remarking to me a few days since, that the recent discussions about church doctrine have done this at least, they have exposed the divisions of the church unmercifully to friend and foe. He said that twenty years ago churchmen and dissenters could walk and work in peace, but that the attempt now made to revive exploded doctrine and old superstitious practices, had drawn the eyes of all to our miserable want of unity.

P. When my dissenting friends speak to me of the church's want of unity I only smile, for what they have to do with 'unity' I know not. They have long ago laid down the principle, that one creed is a thing impossible. St. Paul declares that to the church of Christ there is "one Lord, one faith, one baptism." Now on the last two of these particulars no two dissenting communities agree, and on the third, the socinian is at issue

with them all. When king Joram saw the charriot of Jehu in the distance, he sent a messenger to ask, "Is it peace?" Jehu answered, "what hast thou to do with peace?" The question asked was not a fitting one from him who asked it, and thus are all our unhappy discussions within the church. The stern pleasure with which so many watch our state, reminds me of that chapter in Isaiah in which the dead are represented as thus welcoming the king of Babylon to their world below. "All they shall speak and say unto thee, art thou also become weak as *we?* art thou become like unto *us*." It is also a fallacy and a falsehood to say that these discussions have created disunion; they may have exposed it and that is all, and God be praised for that. We think it a good step gained when medicine throws the disease out, which was brooding within the body, we had rather it should deface the countenance than sap the vitals. Now there has been till of late a spirit in the church, which was fast robbing her of all might and beauty. Men could explain away the very words of the prayer book; they could proclaim a doctrine in the desk, and be ashamed of it in the pulpit; they preached one thing, and they prayed another. Now there has arisen this enquiry, 'Where is the unity of the faith of Christ?' Well then, as might be expected, the effort made to regain spiritual health, leads men to scrutinize the ravages of spiritual disease. Now we are beginning to compare our creeds; an outcry is arising, that this man preaches one thing, and that another. Good. I thank God that we are now ashamed of our disunion, before we thought it a mere trifle. Now we are recalling our Saviour's dying prayer, "That they all may be one: as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Yes, the church has awakened to the awful fact, that the want of unity casts a slur and doubt

upon the mission of Jesus Christ from God; and till she is one in faith and feeling, the world will not believe that Christ's mission was from God. Can she be happy in this state? shall she perpetuate that system of contented ignominy, which retards the conversion of the world. No, smile who will, point at her who may, her path is clear. If she be full of divisions, lay them bare in the name of God; open all her wounds; expose her sores; keep them no longer hid that they may inwardly riot and eat her up, but weep, pray, labor, till she is gloriously one. And all the world may see this fact written in characters as plain as those which met Belshazzar's eyes upon the wall. There are now thousands of laity and clergy in our church who will never again be contented, till they can claim this feature as their own, "one Lord, one faith, one baptism."

L. Then you confess the miserable disunion in our church?

P. I do. It is as flagrant as the sun, and noisome as the plague itself.

L. But how is this state of things to be remedied and met? what cure is there for this disease?

P. There is but one. We want a standard of doctrinal appeal, whose meaning should be plain, and its authority decisive. We want a rule of faith, by which to measure, without delay, whether the doctrines come from God or no.

L. But have you not the bible? Is not that enough?

P. The bible as men use it now, is no guide to unity for all appeal to it, but all differ about its meaning.

L. Then what we want is this, a rule by which to ascertain the real meaning of the bible, in a land and age when no two agree as to what that meaning is?

P. Exactly so.

L. But can this be found so as to be consistent with the right of private judgment, that sacred principle of *religious liberty*?

P. I am very glad you mention 'private judgment,' for that will at once lead us into the essence of the question. And now answer me this enquiry: Do you think that the Roman catholic in bowing to the decisions of his church, and accepting the meaning of God's word through her lips, is *of necessity* surrendering the right of private judgment?

L. Most certainly I do. He takes his faith from the 'dictum' of another, without satisfying himself as to its falsehood or its truth.

P. I deny it. I deny that the Roman catholic, taking his church's interpretation as embodying the true meaning of God's word, is *of necessity* surrendering in the least degree this sacred right of private judgment. And thus I illustrate my meaning. He who obeys the pointing of that 'compass,' whose nature he has *first* examined, and of whose powers he has *first* satisfied himself, (be he wrong or right in the result of his researches) that man, in going where that 'compass' points, is not surrendering in the least degree his right of private judgment. Now I will suppose a Roman catholic has *first* satisfied himself that Christ left to his church a promise that she should never err in doctrine. He has examined the promise, and arrived at the conclusion that his church (meaning thereby her head) is guaranteed secure from all mistake in teaching the christian faith. Does that man surrender this sacred right? No more than the sailor in steering by the compass, which compass he confidently believes will guide his vessel safely. But now look at another question. When the poor Irishman takes that church's guidance, and yet has *never* satisfied himself *first* as to the foundation on which that church's asserted powers rest themselves, *then* he acts as a machine rather than as a creature intellectual and reasonable. He trusts to the guiding of a church, without previous enquiry whether

that church can guide. He then who first examines and arrives at the conclusion that his church cannot mislead him, is logically correct when he commits body and soul to her wondrous teaching.

L. I see your meaning, and will carefully consider it.

P. Now follow me yet further. When we speak of tradition (i. e. the written records of church antiquity) fixing the true meaning of the bible, and putting an end to our wretched dissensions and disputes, you think we mean that we moderns are to take Ignatius, Irenæus, Polycarp, and Clement (the earliest christian fathers) as the despots of our faith, the very 'lords' over what we are to believe. No such thing. Unless upon examination of the case, you can *first* satisfy your judgment thoroughly, that these men must have known the apostolic doctrine a thousand times better than can we, it *would* be a surrender of private judgment to accept their interpretation of the bible's disputed meaning, but if you can, it is no surrender at all. The Romanist who implicitly trusts his church, and yet knows not why he implicitly trusts his church, surrenders 'private judgment.' The Romanist who trusts and knows why he trusts, may meet the loudest champion of private judgment upon the surest ground. But, alas! for them who 'know not what they say nor whereof they affirm;' alas! for men who charge every Roman catholic with 'gulping' down whatever his priest would have him swallow. They do more harm to the cause of truth by their assertions, than ever they will do good by all their services.

L. Then before we charge this upon members of the church of Rome, that they receive the mere 'dogma' of another, we should first enquire whether they have 'reasons' for so doing.

P. Exactly. And now apply this to our church. I joyfully and willingly submit my individual views o

the meaning of a verse, to the recorded interpretation of that verse by Polycarp, and the whole of the early church. Why? Because I have carefully considered a *previous* question. 'Whether of the two is more likely to know the true doctrine of the apostles,' and I arrive at the conclusion that they are ten thousand times more likely than my isolated individual self. 'What! and give your judgment up to the guidance of another, exclaims a man beside me; was ever moral slavery such as this?' Slavery you call it? I call it reason, sound sense, and a deed worthy of a thinking man. Suppose I stand upon the deck of a vessel that is in danger, my body trembles with emotion, and every nerve and fibre works with suppressed emotion. Why do I not rush forward and snatch the helm from the pilot's hand? Why should one man steer another? why should a thousand lives be hazarded, and hang on one man's will? Why? Because we thoroughly believe that the pilot knows more of shoals and steering than do we, and in all that crowd of trembling passengers there is not a man who for one moment dreams of taking the helm himself. Do they act reasonably or not? Reasonably and with soundest judgment. You may differ, then, from me as to the fact, that these christian fathers *were* better judges of the true meaning of God's word than I. That is quite another question, and it so happens it is the very question which, to the best of my power, I have *previously* examined, and the result of my enquiry is this; 'they were.' When then I take their interpretation of God's truth, it in reality amounts to this, I act upon the result of my previous enquiry. I trust them as you did the pilot, and for the very same reason. You say, 'Ah! but you are deceived, these very men were no better situated for learning apostolic truth than you.' That I deny. I believe the very reverse, that they were far better situated for ascertaining

apostolic truth than I am myself, and for that belief I trust them as I do. He, then, surrenders private judgment who trusts another, and yet knows not 'why.' He maintains this sacred right, who trusts and does know 'why.' When those then who accept with thankful reverence the records of christian antiquity as their best comments upon a disputed verse, are stigmatized as men upholding mental slavery, they only smile while they deny the charge. The difference between us is simply this. I exercise my judgment upon one *comprehensive* question, involving all the rest; they exercise theirs upon every individual question of disputed faith and doctrine.

NOTE.—It has been suggested to the writer by his brother Editor, that the above may be thought to countenance and defend the Romish church, in forcing down (on the ground of church authority) practises and doctrines not only not found in, but utterly repugnant to God's word. If this be so, a few words in explanation may not be needless. The writer heartily believes and perpetually preaches that Rome (on the basis of church authority and church tradition) thrusts down her people's throats falsehoods in point of fact, and dangerous errors in point of doctrine. This he heartily believes, and perpetually preaches. But his aim was this in the above paper; to suggest that a man need not exercise his private judgment, on each separate individual text of disputed doctrine, in order to escape the charge of mental slavery. If he choose to examine one leading principle, which comprehends all others, he as truly exercises his private judgment (though on a different topic) as those who for themselves decide the meaning of a hundred doubtful texts. And so even with the Romanist. If he conscientiously, upon careful personal examination of God's word, arrive at the conclusion, that his church has God's promise she never shall err herself or misguide him, then his faith as truly rests upon the exercise of private judgment, as any man's among us. The Editor believes and knows that this conclusion is a false one. No where has any individual or national church God's promise that she shall never err. Rome stands on precisely the same footing as the seven churches of Asia long ago. They erred and fell, so has she most grievously. But the *truth* of

the man's conclusion is not the question here disputed. It is the fact, has that man built up his faith (whether right or wrong) upon the exercise of his individual private judgment, in examining first the nature of his church, and then following her guidance? I think he has in the strictest sense though miserably mistaken in the result of his enquiry. The general tenor of the Magazine is evidence enough that its Editors hold the Roman church to be 'full of dangerous errors.'

HUGH GREATHEAD.

A TALE OF THE REFORMATION.

(Continued from page 67.)

There was so much in the character of Cromwell for a man to admire and love, that it was no hard task for the student to serve him faithfully, and his master repaid his fidelity and diligence by employing him in many confidential communications arising between himself and Cranmer. This brought Greathead under the especial notice of the arch-bishop, a circumstance which stood him in good stead, when but a few years after, the fall of Cromwell might have involved him in ruin. We do not linger on mere facts of history. It is known to every man who has studied those times at all, that the active part which Cromwell took in negociating the marriage of Henry with Ann of Cleves, sealed his doom. The lustful king's expectations of the beauty of his bride were heightened by a picture of her, painted by Holbein, and by Cromwell shown to Henry, but when the lady arrived in England coarsely fat in person and unable to speak one word of English, it was a bad day for the vicar-general. His fate was fixed; it was discovered immediately that he was guilty of a threatening conspiracy against the king, and none save Cranmer dared to utter one syllable on his behalf. Then the arch-bishop shone forth indeed, distinct from the menial crowd of Cromwell's sunshine friends, who

forsook him and fled, so soon as the storm lowered over him. He pleaded fearlessly with Henry for him, but it was in vain, and the Romanists soon rejoiced in the fall of a mighty foe. Greathead in this season of dismay and doubt, found shelter and a friend in the house of Cranmer, and except that he missed and mourned for one who to him was ever generous and kind, his work and prospects were no ways altered. No thing occurred in the student's history for several years to call for special mention. He was a silent thoughtful spectator of great events, but it was from a peaceful shelter that he saw them. In the year 1545 the council of Trent began to sit, a council which from being the last (in every sense most likely) and well recognized by the Romish church, is of some importance. As a council, that is one representing fairly the free verdict of the christian church universal, it has no more claims to the title 'general,' than the English parliament to that of the 'Roman senate.' It consisted of men wholly under Italian sway, discussion there could be none; packed and partial from beginning to end, the general council of Trent can only excite a smile, but as representing the sentiments of the papal interest in those days it has authority. In 1547 Henry died, and Edward 6th succeeded him, and from this time the reformation went on most nobly. Gravely and deliberately were the English bishops restoring the liturgy and doctrine of their church to the primitive model, and concessions afterward demanded by the school of Calvin were then not dreamed of. But God took to himself the youthful and holy king. Religious upon his throne as well as upon his dying bed, Edward's reign was one in which church reform might have been safe and salutary. The despotism of his father was a thing unknown to him; the violence of Rome had subsided in defeat; and that state of calm deliberation and devotion in which alone reform of church or state should be at

tempted, was allowed us for a time. Reform is a great national 'operation,' if I may use a surgical expression, and the first element necessary to its success is 'peace and order.' There must be no loud shouting, no hot passions, no vindictive parties; if the hand of the operator do but tremble and err though but a little, who knows what vital part the knife may reach? But on July 6th, 1553, Mary ascended the throne, and Rome began to whet her knife and put Smithfield fire stakes in order. In one sweeping act the laws of Edward on church matters were repealed, and the festival of the 'reconciliation,' of England to the Roman see, was conclusive on the question of the extreme danger of the reforming leaders. The cloud gathered on high, came low to earth, and soon burst. Rogers, a prebendary of St. Paul's, led the way in the noble army of Marian martyrs, who 'praise thee, O God.' He would not fly, beneath all his guilt as a co-translator with Tindal and Coverdale in the English bible, and as a married man he would not fly, but in his last sermon at Paul's cross exhorted the people to adhere to the true doctrine of Edward's day, and be aware of all pestilent popery, idolatry, and superstition. Before his death he petitioned that he might have an interview with his wife and children. Gardiner with his characteristic brutality refused it. He asked the same of Bonner on the very day of his death. That 'butcher' of God's people refused it also. But she met her husband at the stake in Smithfield, nine children beside her, and the tenth upon her breast, and so far from this melting the man Rogers into weakness and love of living, he dashed aside the pardon then offered him, if he would receive it, and washed his hands in the very flames as they blazed around him. Saunders, Hooper, bishop of Gloucester, Taylor, Bradford, Farrer followed in the train, and then Ridley came himself, the glory of the English church. *(To be continued.)*

TACITUS'S ACCOUNT OF CHRIST.

(Tacitus was a Roman historian, who lived in the reign of the wicked Emperor Nero.)

The city of Rome having been fired in many places, suspicion fell on Nero as the author of the deed, but Tacitus says, that 'not all the relief that could come from man, not all the bounties that the prince could bestow, nor all the atonements which could be presented to the gods, availed to acquit Nero from the infamous charge, which was still universally believed, that by him the conflagration was authorised. Hence to suppress the prevailing rumour, he transferred the guilt upon fictitious criminals: he subjected to most exquisite tortures, and doomed to executions singularly cruel, those people who, for their detestable crimes were already in truth universally abhorred, and known to the vulgar by the name of christians. The founder of this name was Christ, one who, in the reign of Tiberius, suffered death as a criminal, under Pontius Pilate, imperial procurator of Judea, and for a while the pestilent superstition was quelled: but it revived again and spread, not only over Judea, where this evil was first broached, but even through Rome, the great gulph into which, from every quarter of the earth, there are torrents for ever flowing of all that is hideous and abominable amongst men: nay, in it the filthy glut of iniquity never fails to find popular reverence and distinction. First therefore were seized such as freely owned their sect; then a vast multitude by them discovered, and all were convicted, not so much for the imputed crime of burning Rome, as for their hate and enmity to human kind. To their death and torture were added the aggravations of cruel derision and sport; for either they were disguised in the skins of savage beasts, and exposed to expire under the teeth and rage of devouring dogs; or they were hoisted up alive and nailed to crosses, or wrapt in combustible vestments, and set up as torches, that when the day set they might be kindled to illuminate the night. For presenting this tragical spectacle, Nero had lent his own gardens, and exhibited at the same time the public diversion of the circus, sometimes driving a chariot in person, and at intervals standing as a spectator amongst the vulgar in the habit of charioteer. Hence it proceeded, that towards the

e sufferers, however guilty and justly deserving the most
y death, popular commiseration arose; as for people
ı no view to the utility of the state, but only to gratify
dy spirit of one man, were doomed, without excep-
erish.

THE CRUSADES.

pened there came a pilgrim to Jerusalem called Peter,
ite, born at Amiens in France; one of a contemptible
his silly looks carried in them a despair of any worth;
(as commonly the richest mines lie under the basest and
ıt surface of ground) he had a quick apprehension, elo-
ıngue, and what got him the greatest repute, was ac-
very religious. With him Simon the Patriarch of
ın often treated, concerning the present miseries of the
ıs under the Turks; what hope of amendment; and
matter might secretly be contrived, that the Princes in
might assist and relieve them. Peter moved with the
hs persuasions, the equity and honourableness of the
ınd chiefly with a vision (as they say) from heaven
n our Saviour himself appointed him his legatee with a
ision to negotiate the christian cause) took the whole
ı upon him, and travelled to Rome to consult with Pope
the second about the advancing of so pious a design.
though many cry up this Hermite to have been so pre-
piece of holiness, yet some suspect him to be little bet-
a counterfeit, and a cloke-father for a plot of the Pope's
ıg: because the Pope alone was the gainer by this great
re, and all other princes of Europe, if they cast up their
hall find themselves losers; this with some is a pre-
ın, that this cunning merchant first secretly employed
ımite to be his factor, and to go to Jerusalem to set on
beneficial a trade for the Romish Church. As for the
on of our Saviour, one may wonder that the world
see most visions when it was most blind; and that that
ıt barren in learning, should be most fruitful in revela-
And surely had Peter been truly inspired by God, and
by his spirit to begin his war, he would not have apos-
ıom his purpose: so mortified a man would not have
leath in a good cause, as he did afterwards, and basely
ay at Antioch. For when the seige grew hot, his devo-
ew cold; he found a difference betwixt a voluntary fast

in his cell, and a necessary and undispensable famine in a camp; so that being well hunger-pinched, this cunning companion who was the trumpet to sound a march to others, secretly sounded a retreat to himself, ran away from the rest of the christians, and was shamefully brought back again for a fugitive.

But to return to pope Urbane, who was zealous in the cause to further it, and called a council at Clermont in France, where met many princes and prelates to whom he made a long oration: authors differ in the mould, but they agree in the metal, that it was to this effect: first, he bemoaned the miseries of the christians in Asia, and the visitation of those holy places. Jerusalem, which was once the joy of the whole earth, was now become the grief of all good men; the chapel of Christ's conception at Nazareth, birth at Bethlehem, burial, on mount Calvary, ascension on mount Olivet, once the fountains of piety, were now become the sinks of all profaneness. Next, he encouraged the princes in the council, to take arms against those infidels, and to break their bonds in sunder, and to cast their cords far from them, and (as it is written) to cast out the handmaid and her children. Otherwise, if they would not help to quench their neighbours houses, they must expect the speedy burning of their own, and that these barbarous nations would quickly overrun all Europe. Now to set an edge on their courage, he promised to all that went this voyage, a full remission of their sins and penance here, and the enjoying heaven hereafter. Lastly, thus concluded, gird your swords to your thighs O ye men of might. It is our parts to pray, yours to fight ours with Moses to hold up unwearied hands to God, yours to stretch forth the sword against these children of Amalek. Amen.

It is above belief with what cheerfulness this motion, meeting with an active and religious world, was generally entertained; so that the whole assembly cried out, God willeth it. A speech which was afterwards used as a fortunate watch-word in their most dangerous designs. Then took many of them a cross of red cloth on their right shoulder, as a badge of their devotion: and to gain the favourable assistance of the Virgin Mary to make this war the more happy, her office was instituted, containing certain prayers, which at canonical hours were to be made unto her.—*Fuller*.

BAD LIVING IN CHRISTIANS, A HINDRANCE TO THE GOSPEL.

Fuller, in his history of the holy war, (the Crusades) mentions a very remarkable event in the reign of king Amarick. It was the baptism of the Sultan of Iconium. And the historian adds, that 'many of his courtiers might have followed him, but that his ambassadors, being at Rome, were scandalized with the viciousness of christian's lives, which made them to exclaim, 'How can fresh and salt water flow from the same fountain?' This hath made many pagans step back which had one foot in our church, when they had seen the christians believe so well and live so ill, breaking the commandments against the creed.

The same effect follows the same cause in modern missions: the christians have been known to some nations only by oppression and bloodshed. They have introduced new vices; they have shown to the heathen a pattern of avarice, cruelty, licentiousness, drunkenness, and every evil work. This of course convinces the poor idolaters, that they should change for the worse, if they embraced a creed which produces such bad fruits in its professors. This holds good with great force in the case of the Jews; the christians in the middle ages persecuted them with the most savage fury. In the reigns of Richard and John of England, we read of their sufferings. The same principle of conduct actuated nearly all christendom: can we wonder that the name of christian is so odious to them? A converted Jew writes thus in a modern publication, 'It is awfully true that the infidelity and immorality existing among such as are called by the name of Christ, prove a serious hindrance to my poor brethren, who are unhappily residing in the neighbourhood, and it being my privilege to visit much among the poor in a populous district in this town, and now and then falling in with those of my Jewish brethren who live in it, I had not seldom to listen with much grief (when speaking about Jesus) to such answers as these, Look at your Christians, see how they live, is that Christianity?

THE ANTHEM.

(By Mrs. George Norman.)

THRO' fretted aisles the Anthem rolled along,
Like to some fragments of an Angel's song,
No measured melody it seemed to be,
But snatches of unearthly minstrelsy.
Now softened accents breathed of holy prayer,
Now loudly rising praise was pealing there,
Now sudden fading notes in echoes die,
As though they bore to heaven some sinner's sigh.
Yet through it all one chord was borne along,
It took its part in prayer, in praise, in song.
Ever was felt that one chord's melting tone,
Seeming to claim all music for its own,
And bound together with a simple tie
The shades and changes of that melody.
It stirred my heart above the dreams of earth,
To cast away the things of mortal birth,
To feel all storms, and cares, and strife,
And earnest longing for that better life,
Where giving unison as that single chord,
And binding men, and angels stands the Lord.

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THE STARRY HEAVENS.

No. IV.

inted the moon for seasons: the sun knoweth his going down." Psalm civ. 19.

: preceding papers we have given as much of y and planetary system, as can be expected to stood by the general reader; and the author of r is convinced that any person who really tries what has been given, and draws the circles as will understand it, with only ordinary educa- abilities. It is quite a different thing if the nacquainted with the subject, reads it off as he newspaper. It is designed chiefly for young s a pleasing exercise of mind, and it furnishes neral way, a fair view of the elements of y.

n is the centre of the planetary system, and s of the planets, are referred to him. The er by comparing old observations with recent ls the time of a planet's circuit, the degree in orbit slants to the ecliptic, which is the plane rth's orbit, and sundry other elements necessary mine the form and position of the planet's from such computations tables are constructed

which will give at any epoch, past or future, the position of the planet as seen from the sun. From this, mathematics will enable him to compute the place as seen from the earth, and this place may be fixed either by giving the planet's latitude and longitude (which is the first thing found), or the declination and right ascension, which can be computed from the former.

Let the youthful reader remember that the latitude and longitude of a heavenly body, are reckoned from the ecliptic, and the vernal equinox, the right ascension and declination, from the same vernal equinox and the equinoctial line, and he will then understand the data given in the common almanacks. In fact, when either of these pairs is given, the planet's place can be assigned on the globe, or as it will be seen really among the fixed stars.

The chief practical use of astronomy is for navigation: the sailor, in the open sea, wants to know his position, that is his latitude and longitude; the former of these is easily and directly found, the latter, from mere observation, is discovered with greater difficulty. Indeed we notice an essential difference between them, for latitude is a natural, longitude a conventional assignment of position. I mean this: the equator is a natural circle, which suggests itself to measure from, not so a meridian. The equator is equally distant from the poles, which distinguishes it from all other circles on the globe, the meridian of Greenwich has nothing in nature to distinguish it from that of Paris or Vienna the imaginary axis of the earth's rotation assigns the one, no natural phenomenon fixes the other; there are an indefinite number of meridians, there can be but one equator. To find the latitude (I say) is very easy with a proper instrument to measure altitudes, but 'finding the longitude' has become proverbial for a difficult undertaking. I will explain the method for both of them.

The almanack used by sailors is published for four or five years in advance, consequently a ship which is likely to be absent for a long voyage, can take out that number: these will give the mariner the position of the sun, moon, and planets, for every day in the year. As a general explanation, neglecting minute corrections, let the reader carefully follow me, in the sketch I am about to make of the method that may be employed. The observer on deck watches with his quadrant the altitude of the sun; it is before noon, and the sun is consequently getting higher. He watches till the sun dips or begins to sink; this (which is the meridian) altitude is carefully observed, and it will give him his latitude, by either adding or subtracting the sun's declination. Suppose the ship in north latitude (which is readily known by the reckoning, or by the fixed stars that are visible), and that the observed altitude of the sun at noon, was 31° on the 27th of February; the sun's declination on that day is found to be by the almanack 8° South, add these together, and the result is 39°, which is the distance from the North Pole, subtract it from 90°, and you have 51° for the latitude required. If the sun's declination had been North, it would have been subtracted instead of added, and the result treated in the same way. The reason of this is apparent by using a globe, and this is only one way out of several by which the latitude can be found. In fact, any heavenly body, whether sun or star, will serve to find the latitude, if its altitude can be correctly observed, and the place of the body is given in the almanack, or is, any how, known.

The reader will not suppose that in practice this so easy as it would appear from the above statement of its principle; there are many small corrections to make, but the thing can be done. Give the sailor a good sextant, and his nautical almanack, and he can find his latitude *without much* ado.

The longitude is quite a different thing. The aspect of sun, moon, or stars, will not *directly* give it, it is an artificial though necessary measurement, and is best discovered by artificial means; nature (as I have said) gives no phenomenon to distinguish the meridian of Greenwich from that of Paris or Vienna; we can tell how far the ship is North or South of the equator, but not so readily how far she is East or West of Greenwich. How can the required knowledge be obtained? The ship's noon can be found by observations made in the ship, how can we tell at that instant the time at Greenwich? for this is in fact finding the longitude. The young geographer, who knows what longitude on the earth means, hears perhaps that Harrison gained the prize offered for finding the longitude, by his constructing a very superior chronometer, and he does not perceive at once the connection (not to say identity) between them. Let him reason thus: the sun's meridian height at any place fixes the time of noon at that place, suppose then when it is found to be noon at sea any where, we could find out that at Greenwich the clock said two hours after noon, then the ship must be as far West of Greenwich, as the earth's revolution would carry any meridian through, in two hours, that is to say 30°; for if the sun is on my meridian at any instant, in one hour he will be over a place 15° West of me, in two hours over a spot 30° Westward of me, and so on. Consequently, if a ship takes out a good chronometer set to Greenwich time, the difference between the ship time by observation and the chronometer's time, will give the longitude at the ship.

There are other methods, which I will merely glance at. The eclipses of Jupiter's satellites are computed in the almanack for Greenwich time; suppose a satellite is set down as to be eclipsed at ten o'clock in the evening, and in the ship it is noticed to suffer eclipse at eight

o'clock, then eight o'clock in the ship, occurs at the same instant with ten o'clock at Greenwich, and the ship is two hours or 30° West of Greenwich, as before.

Again, the moon moves rapidly among the fixed stars; her distance from certain bright stars at a certain hour, (Greenwich time,) is set down in the almanack; these distances are observed in the ship, and from these the difference of time or longitude is discovered, by means of not very easy calculations. But a good chronometer, or by far the quickest way of finding this, the accuracy of lunar distances, depends on several conditions, and among them (of course) the nice knowledge of the lunar theory, and the correctness of the lunar tables.

The reader will understand, that I have only given the outline or principles of the methods employed; it would not befit the character of this magazine to do more, it would throw it out of use for general readers; but the heavens are worthy of our attention as much as the earth, and a paper on Astronomy is as admissable as one on Botany or Geology, into a publication which aims to glorify our God and Saviour, not only in the doctrines of his love in redemption, but in the marvellous works of his hands. If the Psalmist called upon men, to walk round about Zion, and tell the towers thereof, and mark well her bulwarks, may we not point to glories more enduring, the marks of creation's immensity, and the littleness of man? And I would have every astronomer pause now and then in his reasonings, and forbear his calculations, that he may think of the Creator of those vast orbs he watches, and recal the text which God spake concerning Jesus, "by whom also he made the worlds," true as this is for all he gazes on, though the text be strictly interpreted any other way; then shall head and heart be alike profited,

and the finest exercise of the intellect shall go with the edification of the soul.

But to conclude this paper. We have spok 'noon,' and one kind of noon is observed, and a computed from it. The sun moves in the eclipti variable velocity; quickest in winter, and slow summer, and the ecliptic itself is not parallel equator, for both these reasons; solar days are equal length, and thence are unserviceable for mea time. The sun dial marks solar days, but no wa clock could keep time with the dial, unless by m If the watch gained or lost regularly, or went w neither case would it agree with the dial. B must have days of equal length, if they are to b measurers of time; if the sun in his orbit move uniform rapidity, and moved moreover in the eq tial, then it is evident that (the earth's diurnal tion being uniform) all solar days would be same length, and hence it is that astronomer feigned a sun to move under these conditions, an securing equal intervals, they have applied to th sun a correction commonly called the 'equa time.' On the first of January, 1843, my alı says, 'clock before the sun 3' 43",' this signifi the imaginary sun crosses my meridian 3' 43" the real; in other words, when the real sun is meridian, it is 3' 43" past clock noon: for clocl is mean noon, or the noon marked by the fanci which moves in the equator with the real sun's motion. Hence the time by a sun dial must alv corrected by the 'equation of time.'

ON PRIVATE BAPTISM.

The order of the Church directs that baptism shall take place in the time of divine service, after the second lesson; but in cases of illness any child is to be baptized at home, the parents sending for the minister to do so. By a strange use of words, such child is often said to be 'half baptized;' what the meaning of such an expression really is, it would be hard to say. The following remark may be useful. Baptism is duly and sufficiently administered, when the minister uses water, in the name of the Father, and the Son, and the Holy Ghost; nothing can afterwards add to the reality of such baptism. When the child thus baptized privately is afterwards brought to the Church, the only additional service consists in the public profession of the sponsors, and the public reception of the child into the community of Christ's people; thus the water and the words of baptism are not repeated. If a child has been baptized by one who has no lawful authority to baptize, such as a dissenting minister, or other lay person, the Church holds that such baptism, though unwarranted and irregular, is valid; that is to say, it is not to be repeated by the lawful minister. It ought not to have been done, but it is valid when done. This question was much disputed in the early Church, but was generally settled as I have stated it. The Bishop, who alone has authority to commission men to baptize, has equal authority to ratify all irregular baptisms; so that in the rite of confirmation, the child who had no control over its own baptism in infancy, has the privilege of correcting the error and supplying the defect, of what might have been an irregular baptism.

Christ, before he ascended, gave to his eleven apostles, (none else were present,) the power of conferring baptism. Now it must either be that any person may

baptize any other, or else none have authority so to act, unless they have received it from those who have received it by a line of succession from these apostles. It does not require either learning or special shrewdness to see this. The clergyman can see his right palpably enough; all other christians stand exactly on a footing with each other. The apostles did not with their own hands baptize the converts, but it was always done under their bidding and authority.

If a parent concludes from scripture, that any christian is authorized to administer baptism, his error, if consistent, might lead him to act so to all his children no such idea (that I am aware of) prevails. It seems hard to conceive, how a special authority could be given to a certain set of men, if Christ did not give it his apostles only, when he met them on the mountain alone. (Matt. xxviii. 16—20.) This power they could and did transmit, and every parent should look to it, whether his offspring receive this sacred rite by the hands of those authorized to confer it; he should say to him that officiates, "Who gave thee this authority?" If he cares not for the reply, he might as well baptize his children with his own hands. It is no want of charity, but an appeal to every man's common sense, when we say that a dissenting minister has no authority to baptize; nor can he pretend to it, without allowing the same right to all his congregation, for he never received any authority, beyond the conviction of his own mind; when and where, and how did he get it? who authorized him?

The clergy are bound to urge and practise the custom of baptism in full service, after the second lesson. Reasonable and godly people are not likely to object to this; but the parish minister cannot refuse to administer this holy rite, on other occasions. I do not speak of what he could do by law, but what he is bound to do in conscience. If the child be not sick, I am no

aware of the legal decision on such a point; but unless a parent was very perverse, I feel sure that persuasion and argument, would make such a question needless. Should this paper then fall into the hands of any who need such a reminding, we would say, (1) That baptism is the only revealed way of entering Christ's Church, and the only revealed way of washing out an infant's birth sin, and making it a member of Christ. (2) That there is no such thing as 'half baptism;' private baptism is followed by public reception into the church. (3) That none should call upon the minister to christen their children privately, except in the case of weak health in the child.

EXTRACT FROM LAW.

Octavius is a learned, ingenious man, well versed in most parts of literature, and no stranger to any kingdom in Europe, The other day, being just recovered from a lingering fever, he took upon him to talk thus to his friends.

My glass, says he, is almost run out; and your eyes see how many marks of age and death I bear about me; but I plainly feel myself sinking away faster than any standers-by imagine. I fully believe, that one year more will conclude my reckoning.

The attention of his friends was much raised by such a declaration, expecting to hear something truly excellent from so learned a man, who had but a year longer to live. When Octavius proceeded in this manner: for these reasons, says he, my friends, I have left off all taverns, the wine of those places is not good enough for me in this decay of nature. I must now be nice in what I drink; I cannot pretend to do as I have done; and therefore am resolved to furnish my

own cellar with a little of the very best, though it cost me ever so much.

I must also tell you, my friends, that age forces a man to be wise in many other respects, and makes us change many of our opinions and practices.

You know how much I have liked a large acquaintance; I now condemn it as an error. Three or four cheerful, diverting companions, is all that I now desire; because I find that in my present infirmities, if I am left alone, or to grave company, I am not so easy to myself.

A few days after Octavius had made this declaration to his friends, he relapsed into his former illness, was committed to a nurse, who closed his eyes before his fresh parcel of wine came in.

THE LAITY.

'My son is going into the Church,' said a friend to me but a few days since. 'Why, what do you mean?' I answered, 'is he not in the Church already? was he not in baptism made a member of Christ's body, that is his Church? How say you then, that now at the age of manhood, he is going into the Church, my friend?' 'Nay now, you quarrel about words,' was the rejoinder. 'You know my meaning all the time—I intend him for holy orders.' 'That, Sir, is quite another question; to enter the ministry, and go into the Church, are very different things. At ordination we enter the one, but at baptism the other; and believe me, my dear Sir, I do not quarrel about mere words, though these are times when men should be careful even about words.' We cordially shook hands, and soon parted company; but in my walk home I could not help reflecting on the thoughtlessness of some, and the ignorance of others, respecting the nature of the Church of Christ. What

wonder that so many of the laity should look with apathy or dislike upon Church doctrine, when they thus in common conversation seem to exclude themselves from the Church of God, and confound things so perfectly distinct as entering the ministry, and that of entering the Church. O! would that the laity would awake, and see their position and their power! But then how can this be expected, if nothing is thrown on them in the way of duty and appeal? will men work unless they see their true position? will men strive, and suffer, and act unless they be taught that as members of the Church, something is expected of them, yes and some power entrusted to them? One question in my mind led me to another. Supposing the English Church restored to what she should be, what would be the position of the laity within her pale? In other words. What is taught us in the New Testament, and the records of the early Church about the people, and the part they took in the deliberations and discipline of the Church. I will lay before your readers the conclusions I arrived at.

Now in so doing, I have nothing to do but to follow the guidance of the Scriptures, and the early Church, as the best expounder of those Scriptures. It is a small matter to me if I should find my own Church defective in this, as in other points of discipline; this cannot affect the real question. That she is defective, sadly defective in the very thing, I conscientiously believe. Why I think her so, shall now appear. I find then one fact pervading the whole of the "Acts," viz. this; that in any case of doubt as to discipline or doctrine, requiring deliberation and decision, the first step taken was this, 'the Church was called together.' Of course if this be true no man can for one moment suppose, that the Church here means either the bishops or the other clergy. The Church means the body of Christ's

people, and embraces laity as well as clergy, and pr
as well as officers. The very first point on whi
apostles were called to act was the filling up the
of the traitor Judas. Let us examine carefull
"Acts," and see how this was done. There is an
tolic office to be conferred; there is an office
very highest order to be given; let us see how th
done. Did the eleven apostles settle it among
selves? did these, the very men on whom the Sa
lips had breathed the Holy Ghost, and to who
Lord had given his power and commission, did
select a successor and appoint him to the plac
vacant? No, I learn, (Acts i. 15—26,) that the C
assembled—complete in all her then existing part
eleven apostles, and the other believers. Peter
up, and stated the case. He declared that a suc
must be appointed, to fill up the number ordain
Christ, and to be a co-witness of his resurrection.
assembled Church appointed two as candidates f
office, and appealed by prayer and solemn lot to
as the Judge between the two, and the lot fell
Matthias. Now on this narrative the following re
present themselves. One of the most solemn
that can devolve upon man's shoulders was here
these men. The Church (in number about 120,
proof this that the laity were assembled,) app
two men as candidates for the office of the 12th a
It seems felt both by the eleven and also by the
that God alone can confer the true entire ap
office, (a fact alluded to by St. Paul, I think, wh
says, "For I received it not by man," Gal. i. 12
the whole assembled church select two men, a
them before the Lord. I notice how distinct th
things are kept; to choose a candidate, and to
the office; and while I see that God alone confe
office, it is no less plain that the assembled C

selects the candidates. From first to last it is the Church that acts with the Apostles, as well as through the Apostles. The "thing is not done in a corner." The solemn selection of the candidates, the solemn presentation of the candidates, and the solemn consecration of the candidate, is all done before the Church. Now I am quite aware that this position is liable to misconstruction and misstatement. It may be said that all this is but ill concealed democracy, introduced into the christian Church. But an assertion such as this is easily replied to. Ought it not to be our aim to conform in all things to the pattern set before us in the apostolic Church? Do we follow up this pattern? Nay, if circumstances now forbid our reaching it, do we at least keep its outlines before our eyes? With respect to the question now before us, viz. the share which the laity had in the economy of the apostolic Church, I am aware that in this passage (Acts i. 16—36,) it seems doubtful who appointed the two. It is doubtful who fixed on Barnabas and Matthias as the proper candidates for the vacant office. Whether the eleven apostles, or the disciples at large, one hundred and twenty in number, and who gave forth their lots until the lot fell upon Matthias. But however this may be, was it not done in the presence of the whole Church? were not the people there to countenance and assent, if not to vote and decide? He who knows that as regards conferring the ministerial office, the whole power lies in the apostolic laying on of hands; he who knows that no man can give to another that which he has not received himself, and that therefore as regard the office and authority, it must come from them who have the king's commission to send labourers into his vineyard, may not he recognize also the presence of the Church to acknowledge and confirm, as a feature distinctly visible in the details of the Acts of the Apostles. Few men hold higher no-

tions than do I respecting the authority and station of God's Bishops, and the official powers of her clergy: but at the same time I think I see, in the Acts of the Apostles, traces of that which for centuries has been laid aside as of small importance, the assemblage of the Church that before the people and with the people, all things may be done decently and in order. I would commend to every man doubtful of the propriety of this step, three passages taken from the "Acts" as illustrating these things. The first is this filling up the place of Judas, in which it is very clear that if the laity did not join in the appointing and the casting lots, (a thing by no means certain,) they were there to acknowledge and confirm the decisions of their spiritual heads.

The next is that chapter in which the seven deacons were appointed. Here, when a murmuring arose among the Grecians against the Hebrews, because their widows had not a fair proportion of the Church contributions, the apostles institute the order of deacons. "Then the twelve called the multitude together, and said unto them, brethren look ye out from among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Can any thing be clearer than this? That the laity chose certain men as candidates for the deacon's office, and that then, the apostles being satisfied with the qualifications of these men, ordained them to the work. I contend then that here the line is drawn with great distinctness, between the province of the people, and the province of their spiritual heads. But some man may say, Is not this the case now? Do not the people send up their sons as candidates for holy orders to the bishops, and if found worthy, are they not then ordained? Yes, but how far are we departing from the ancient pattern in this matter? Is it the same thing for us as for individuals, swayed some by interest, some by partiality, some by the

possession of church property, and family livings; is this the same thing as for the assembled church solemnly to elect in open conclave, fit candidates for the office, and then for the bishop to ordain men so elected? No! I say that while we have kept much, we have lost some, of apostolic example. We do nothing as an assembled church, we never act as a visibly incorporate body; we have laid aside the practical picturing of what the holy catholic church and the communion of saints mean; we act as individuals, not as members one of another. The utter want of church discipline has relaxed the entire system; all the baptized are the Church, but practically one half of the baptized never set foot within the Church. Our people have lost sight of the fact, that they are the Church, and we of the fact that Church questions in apostolic times were discussed and decided before the Church entire. What is the result? Comparative indifference on the part of the people to all the great features of the Church. When we ask for Church societies, it is as though we were asking it of the people for that of which they were not members. When we discuss Church principles, it is as though we were contending only for the priestly office, in matters which the laity had no communion of feeling. Can any man deny this? Take education on Church principles; who does not feel that in arguing for this, we are liable to perpetual misconception from those who do not see that all the Church is interested in this question. The people frequently say, (are they not saying it at this eventful moment?) 'what is that to us? see ye to that,' as though the clergy were the men to represent the Church.

Now no man rejoices more than I over the fact, that of late the laity are coming forth; they are thinking, deciding, and acting more like an essential part of the Church of Christ. But it does appear to be that the

only way to revive genuine active feeling among the pe ple, is to follow the apostolic model. Put the lait where they stood in the Acts of the Apostles. If o present wretched state of discipline as yet prevents thi as I know it does, let bishops and clergy, and the Churc universally, look to this sad fact. Do not let us figl for tithes and church-rates, and all the property that l law belongs to us, but not strike one blow, or strain o sinew to revive Church discipline? Let it not be sa that we can argue and preach for that which affects t pocket, but that we are silent upon a question which of far more importance to the Church than all her pr perty put together. It is a fact that no man is ever p forth or punished by our Church, be he adulterer, mu derer, or what not, from year's end to year's end! th sin, however flagrant and ruinous to the Churcl strength, is never checked in the least degree by Chur authority; that the Church has no spiritual punishme whatever for spiritual offences, but flies to the state imprison and fine those whom she ought herself chastise with the rod given to her by Jesus Christ. is a fact that while her Lord has put into her hands t keys pertaining to the next life as well as this, t Church is content to use (in mere theory even this) i prisonment in a county gaol, as a substitute for t power vested in her by her Lord! Alas, it is too tr But conceive this changed. Conceive the Church m free to obey her Master, and sound discipline amo her members again restored. Imagine a number of t laity assembled to try whether such an one, though baptized man, has been guilty of adultery, or drunk ness, or lying, or any gross breach of the moral l and they find him guilty, and God's minister puts h forth from the Church of Christ; this discipline wo restore fresh vigour to our limbs, and (which is wha now am speaking of) fit the laity for that cooperati

and share in church economy, which they had in apostolic days. I am aware of this, that the restoration of discipline must go first, but I am aware of another thing also, that until men are accustomed to meet as the Church, and decide as the Church, the mere name of the Communion of Saints will be a piece of awful theory, and never will the people act as a component part of the Church, until they are fitted to become, and then treated as, a component part of the Church. I shall venture to resume this question in your next number.

A FRIEND.

OF THE RELATIVES OF OUR LORD.

'THERE were yet living of the family of our Lord, the grandchildren of Judas, called the brother of our Lord, according to the flesh. These were reported as being of the family of David, and were brought to Domitian by the Evocatus. For this emperor was as much alarmed at the appearance of Christ, as Herod. He put the question, whether they were of David's race, and they confessed that they were. He then asked them what property they had, and how much money they owed. And both of them answered, that they had between them only nine thousand denarii,* and this they had not in silver, but in the value of a piece of land containing only thirty-nine acres; from which they raised their taxes and supported themselves by their own labour. Then they also began to show their hands, exhibiting the hardness of their bodies, and the collosity formed by incessant labour of their hands, as evidence of their own labour. When asked also, respecting Christ and his kingdom, what was its nature, and when

* The Roman denarius was about the value of a Greek drachma, each 7½d. nearly.

and where it was to appear, they replied that it was not temporal nor an earthly kingdom, but celestial an angelic, that it would appear at the end of the world when coming in glory he would judge the quick an dead and give to every one according to his work Upon which, Domitian despising them, made no reply but treating them with contempt, as simpletons, com manded them to be dismissed, and by a decree ordere the persecution to cease. Thus delivered, they rule the churches, both as witnesses and relatives of th Lord. When peace was established, they continue living even to the times of Trajan.' Such is the stat ment of Hegesippus. Tertullian also has mention Domitian thus: 'Domitian had also once attempted th same against him, who was, in fact, a limb of Nero f cruelty; but I think, because he yet had some remai of reason, he very soon suppressed the persecutio even recalling those whom he had exiled. But aft Domitian had reigned fifteen years, and Nerva succee ed to the government, the Roman senate decreed, th the honours of Domitian should be revoked, and th those who had been unjustly expelled, should return their homes, and have their goods restored.' This the statement of the historians of the day. It w then also, that the apostle John returned from his ba ishment at Patmos, and took up his abode at Ephesu according to an ancient tradition of the church.- *Eusebius.*

THE INVOCATION OF SAINTS.

Son. I have hitherto, father, at your desire, abstain from dipping into religious controversy, but the oth day I was an unwilling listener to an argument betwe a Romanist and a member of the English Church, which I confess Rome seemed to me to have by far th best of the day. This I am sure must have risen fro

weakness in the champion, not the cause of our church; but can it be right for me to remain thus undefended in the midst of strife, to fall a prey to Rome, because too gentle spirited to arm myself against her?

Father. Certainly not. Different accoutrements are necessary for peace and war, and he who walks amidst camps in the dress of courts, stands a chance of receiving an arrow in his heart. If I have discouraged your studying works on polemical theory, it is because all argument must rest on the groundwork of faith; and however necessary circumstances may render controversy, nothing is worse than a controversial habit of mind. We must ever remember that though a defence against evil, it is in itself an evil; we must alas! accustom ourselves to breathe it on earth, but it is not the atmosphere of heaven. Controversy is good medicine, but miserable food; and strange should we think his delusion who in his dread of the disease, made the medicine his constant and cherished nourishment. Now you may as well feed your body on cordials as your mind on controversy; nevertheless when an epidemic is prevailing, it is the height of folly to neglect the usual remedies against it, and I shall be happy, as far as it is in my power, to provide you with armour against your present difficulties, always however bearing it in mind, that in the severest conflict our feet must be shod with peace. What is the question which more immediately strikes you at this moment?

Son. The Invocation of Saints. I had always looked on it as an act of idolatry, and consequently subject to the Scripture denunciations against that error, and had thought no more about it; but I now find that Romanists indignantly repel this charge, that instead of being a heresy whose authority a few texts quoted simply must annihilate, it is a question of nice distinctions and delicate evidence.

Father. Your case is a common one. When m find the argument is not all on their side, they imagi it must be all on their adversaries; discovering their ponent to be no man of straw, their fear magnifies h into a Goliath, and over the ruins of overweening c fidence, riot the rank weeds of scepticism. This is fate of too many. It is fortunate that a discovery wh causes some to abandon their previous faith, has but you to search it. First, then, we must determine w is the faith of Rome on this point; her inferences m be overthrown before our own can supply their pl where then must you seek the faith of a church?

Son. I know no legitimate quarter, except in her thorized creeds and formularies.

Father. First then we will direct our enquiries these, and especially to the decrees of the Council Trent, as being the latest and most complete devel ment of the Roman system, as explained by Bos and other Romish controversialists, who have en voured in some measure to moderate their doctrine the reformed standard. And here our chief subjec investigation must be, not their abstract wrong right, but the truth of their asserted apostolic ori for if we can remove this basis, the superstructure r fall. What then seems to me to be the greatest e of the dogma of the Invocation of Saints as pro gated in the canons of the Council of Trent, is t converting a matter of individual speculation, into article of necessary faith. Observe the process; i a type of the whole system. In early times some men held it as an interesting probability, that the cared and prayed for the living, a speculation whi might be comforting to entertain, but could not be rilous to reject; gradually these floating ideas atta more marked form, till, passing through the furnac the materializing middle ages, they were moulded

the corporeal system of Roman theology, and at Trent receiving the seal of papal infallibility, were sent on their mission through the world, with the sentence of damnation on those who rejected them, and the dreams of primitive times became dogmatisms with Rome. What they were content with humbly supposing might be, she asserts must be; where they believed the blessed dead might know and care about the living as the living for the dead, she commands the invocation of saints. Rome lays her iron hands on the beautiful visions of early times, and they are transmuted into gross matter. She can leave nothing in half lights, all must be broad, coarse, near. Her pictures have no back-ground; she would make every thing clearer than God has made it, and the result is disproportion and untruth. Do you follow me?

Son. I think so. It is not so much the doctrine of Trent with respect to the invocation of saints to which you object, as the anathema with which it is enforced. But would not your argument against adding to our creed, apply equally to the Athanasian, that glorious symbol of the most essential doctrines of our faith? Might not Romanists assert the Tridentine doctrine of the invocation of saints, to be no more an addition to the catholic faith than were those of the council of Constantinople promulgated in the Nicene Creed? That it was, in short, a developement of the system, not an addition to it.

Father. They might assert this, and do; but there is I think this difference: the fathers of Constantinople explained and expanded the declaration of a doctrine, which had always been regarded as of essential importance. The Synod of Trent introduced a new article on a subject which in primitive ages had never been regarded as of essential importance; the former expanded the old, the latter introduced the new.

Father. Hitherto we have kept to the doctrine the council of Trent as explained by its more enlighte ed supporters, those who have come in contact wi our own reformed branch of the church. This, ala is but a small and comparatively pure part of Romis theology; and in a church which on the pivot of a immutable infallibility can turn and vary her teachin to meet any peculiarity or emergency; which has different front for almost every nation and character ur der heaven; for England, educated and divided, a seeml unity; for Italy, ignorant and credulous false miracle and gorgeous processions; for the sensual, her displa of modern magnificence; for the earnest minded, he remains of ancient simplicity; for the imaginative, he imposing ceremonial; for the devout, her sublim ritual; her pomp for the lofty; her humiliations for th lowly; in a church, I mourn to say it, which has bee all things to all men, not in charity but in faith, creed and formularies such as these, will not give an adequat idea of her state, and great weight must therefore b given to individual testimony, and general custom; an if we have found her creed commanding to be believe as essential a primitive but speculative opinion, I fe we shall find her practice enforcing, an opinion neith primitive nor I must say Christian.

Son. But is not this to argue for the sake of arg ment, rather than for the sake of truth? We do n want to prove Rome farther from us than she hers professes to be.

Father. Certainly not. But we would prove the da ger a church must be in, which can encourage such e ror, both for the admonition, and our own edi cation.

Son. Still, I must ask, if you argue the faith of Ron from the writings of her individual members, may n

we ourselves as justly be made responsible for the sadly varying opinions of many of the divines of our own church?

(To be concluded in our next.)

The Romish doctrine concerning the Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.—*22nd Article of the Church.*

PERSECUTION OF THE JEWS.

JOSEPHUS, in his account of the great distresses that seized the Jewish nation, relates also, in his writings, that beside many others, vast numbers also of those that were of the first rank among the Jews, were scourged with rods and nailed upon the cross at Jerusalem, by Florus. For he happened to be procurator of Judea at the commencement of the war, in the twelfth year of Nero's reign. 'Then,' says he, 'throughout all Syria a tremendous commotion seized upon the inhabitants, in consequence of the revolt of the Jews. Every where did the inhabitants of the cities destroy the Jews without mercy. So that you could see the cities filled with unburied corpses, and the dead bodies of the aged mixed with those of children, and women not even having the necessary covering of their bodies. The whole province, indeed, was filled with indescribable distresses. But greater still than the crimes already endured, was the anticipation of those that threatened.' Such is the statement of Josephus, and such was the condition of the Jews at this time.—*Eusebius.*

LINES,

On the Restoration of the Daily Service in a Parish Church, in the Archdeaconry of Totnes, on Ash-Wednesday, 1843.

It was the Lenten Fast, and cold
Blew the keen morning air;
When first the church bell duly tolled,
For week-day praise and prayer.

Even thus our hearts are dull and chill,
Bound yet in winter's chains;
Mould thou, O Lord, the wayward will;
O strengthen what remains. *

But brightly rose the sun that day,
Cheering our thoughts the while;
And lo! at even-song his ray
Streamed o'er the Northern aisle.

A ray of hope, we fain would deem,
Of holier years restored;
Cherish, my soul, the golden dream,
Speed thou the time, O Lord.

A Layman.

* "..... set in order the things which are wanting amo'1 us, and strengthen those which remain."—*Bishop Andrews' Devotions.*

T. W. Maddox, Printer, Southgate, Launceston.

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THE LAITY.

(Concluded from page 113.)

he enquiry suggested in my first letter, whether a nct and influential position is not assigned to the r in the economy of the church of Christ, of course s us to examine the New Testament on this impor- question. The mere fact that now it is very com- ı for men to speak of the church and the clergy as rchangeable terms, forces on us the consideration of steps by which this gross confusion of all language been brought about, and the result I think is this : people have lost their place, and so they have lost r feelings ; they are not recognized openly and prac- ly as a component part of the church, as a corpo- society, and they have gradually lost the recollection they form the great bulk of this spiritual body. . never till they are fit to occupy, and are then re- ed to their old position, will they zealously carry the principles and spirit of that body in which they enrolled.

have taken three cases occurring in the Acts of the stles, in which the laity are evidently introduced ; at the election of the two candidates for the vacant stolic office, the second at the election of the seven lidates for the office of the deacon ; and it now re-

mains to examine the circumstances of the third. Few will assert (and none can prove) that the eleven apostles alone appointed the two candidates (Barnabas and Matthias), and then after prayer to God gave forth the lots and the decision. None can deny that the people chose the seven men as candidates for this office of a deacon, which office was then conferred by the imposition of the apostles' hands; and none will I think compare the desultory individual mode in which candidates are now proposed for spiritual offices, with the open corporate choice which existed in the early times. My meaning is simply this. We now as individuals choose and propose our candidates; the father selects his son, the patron takes his nephew. The apostolic church chose as an assembled body; proposed as an assembled body; and in short, did that openly and corporately, which we do privately and individually. So that the assembled church now never chooses; the assembled church now never presents the candidates; the church does nothing; it is private individuals do all. In fact were a voice from heaven to bid us imitate the apostolic example and call the church together, we should hardly know to whom we should give the call.

I venture then to examine in this paper, as minutely and accurately as my space will allow, a third case in which the church as an incorporate society, deliberates on a great question, and then decides. It is contained in the 15th chapter of the Acts. The assertion raised in the church of Antioch was this, "Except ye (Gentiles) be circumcised after the manner of Moses, ye cannot be saved."

Now perhaps no question can be imagined of more weight and importance in those times than this. It was one in fact which (if not settled without delay) would certainly have convulsed the christian world, wherever Jews and Gentiles were connected in the faith

of Christ. I notice then that Paul and Barnabas in going to Jerusalem to lay this question before the apostles and elders, "were received of the church, and the apostles and elders;" words which plainly designate the laity as the church, and then make special mention of the ministerial orders. "Then rose up certain of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose up and said, &c. ..." I notice here then that to receive this deputation from the Antioch believers, the church, and the apostles and the elders, assemble, laity and clergy both assemble. Then arose certain (it would seem of the laity, for I read just after, "then all the multitude kept silence,") and asserted the necessity for the Gentiles to observe the law of Moses. The apostles and elders then again assemble to consider the question. Now perhaps it may be suggested that it was the apostles and elders alone who met together; this is overturned at once when next we read, "then all the multitude kept silence." Nay more appears from this than the presence of the multitude; for they could not keep silence who never spoke: and I learn that certain of the laity took part in the discussion, as truly as that the body of the people were present at it. Now let us fairly pursue the narrative. I affirm that even the apostles associated with them, the church, when hearing and considering this question; that the church received the deputation; that the laity joined in arguing the question; and that when the arguments of Peter and James placed the question in its proper light, it pleased "the apostles and elders with the whole church, to send chosen men of their own company with Paul and Barnabas," to carry back the answer. I affirm that a letter agreed to by the whole

church was written in the name of the whole church, ("the apostles, and elders, and brethren send greeting, &c."): and the wording of the letter agrees thereto—"It seemed good to us being assembled with one accord, to send chosen men unto you," &c.

Now in a matter such as this it is important to watch the very words of scripture. If you ask who constituted the judicial arbiters of this matter, I answer, "the apostles and elders;" for they it was came together to consider of this question. And again, Paul and Barnabas in delivering their decisions to the Asiatic churches, gave it them as "ordained of the apostles and elders that were at Jerusalem." So that the very same chapter which records the presence of the laity, and the speeches of the laity, and the acquiescence of the laity, lays it down, that the apostles and elders came together to deliberate, and mentions the decrees as ordained of the apostles and elders. Let any man take his New Testament, and note the precise wording of this 15th and 16th chapters, and he will see that I have faithfully transcribed the contents of both. He will see that the church received the deputies from Antioch; the church was present at the discussion of this question, and took part in the discussion: and while the apostles and elders decided, they argued it before the church, and the church assented to the argument. There was an obvious appeal from the clergy to the laity; there was a public examination of this question, and then a public verdict: and while I trace no encroachment of the people upon the office and powers of the priesthood, I notice a plain recognition of the people as the church of Christ. I do not expend more time in any further examination of this chapter. I have laid down a principle, and asserted facts. Let any man with the New Testament before him follow and scrutinize both principles and facts. The strength of the church is in the spirit of all her

members. No human body can be vigorous and healthy in which nine tenths of the members are out of joint; no church can fulfil Christ's high commission of evangelizing the world, unless as a whole she give herself to the work. Now any one who attends on public religious meetings, must notice the painful efforts made by the speakers to arouse and stimulate the hearers. Men go to listen tame and coolly critical; friends to the society, but comparatively cold ones: and it is not till the eloquence of man has kindled them, that the feet stamp loud applause, and the purse is fairly opened. Interest must be infused into them who listen by labored and artificial appeals; and they who know most of our May meetings mourn most deeply over the littleness of the means employed, as well as of the success obtained. He then who would rouse the laity of the English Church to a knowledge of her principles, a study of her doctrines, and an interest in her progress and success, in her high and heavenly work, would change the face of England. If the laity were heart and soul interested, dissent would dwindle to decay; for while we have apostolic principles with utter drowsiness, dissent has no fixed principles of truth or creed at all, with much individual energy and vigour. The hope of England is in the laity; let them press upon their clergy; and where they come short in their work and mission, let them tread upon their heels, and so awaken them. In knowledge, in searching after apostolic truth, in carrying out apostolic principles, in urgent calls to union, and this union to strength, let the laity provoke the clergy.

This subject, Sir, instead of being feebly handled by my pen, and treated of in the pages of your magazine, O would that men, powerful in talents and position, would take it up and examine why it is the church so slumbers with all the elements of strength within her! Will the time never come in which she shall turn her

eyes inwardly upon herself? and examine, why she is weak when she should be powerful? Are church-rates and tithes, and rights and fees, and power and place, the questions on which she will expend her energy? Is internal discipline to be for ever abandoned? Will she never revive, nor ever struggle to revive, that putting forth of open and notorious sinners, which her Master has commanded, and without which she will to the world's end languish on? Can any body be strong if it be not at the same time sound? If "wounds and bruises and putrifying sores" are to go on unnoticed, unwashed, uncut out, can the church (if Lords, and Commons, and people, all by acclamation pronounced her permanent) be strong? I do suggest that the laity are the hope and stamina, even as they are the bulk of the church; and that till they as well as the clergy are by sound and judicious discipline purified, and thus fitted to take the place by Christ assigned them, a spirit of energy and power among us is a hopeless thing. Discipline must first purge our constitution, and re-knit our hearts, and renerve our powers; and then, when the church (as in olden time) assembles, and selects, and nominates, and acts, the church will flourish and abound. A FRIEND.

EXTRACT FROM LETTER TO DR. JELF.

The character also in which Rome exhibits herself in England, much aggravates our present difficulties; her policy is a corruption of the apostolic wisdom, to "become all things to all, that by all means, it may" gain some; "it falleth down and humbleth itself, that the congregations of the poor may fall into the hands of its strong ones." Her principle, that there is no salvation out of communion with herself, makes it her first object

to draw people any how into her communion. The extent too of her communion is the tangible proof she puts forward of her being the Catholic Church. This is a sore temptation to her to bend, relax, fall in with unholy ways and usages, which promote this her first end. She would further holiness as much as she can; but she cannot afford to do what is right, if it would cause the unholy to part from her. She is obliged to temporize, to lure, to condescend, when she cannot control. In some countries, she is suffering the penalty of former sins, having to support the credit of false miracles, which she cannot disavow, without owning the past to have been a fraud; while in all, over which she has dominion, she will tolerate and profit by what she dares not approve; will sit by in silence while men tell falsehood or use violence in her behalf; will suffer visions and miracles which she does not believe, to be believed by her people and to bring gain to her clergy; and even in her own guarded province of the faith will permit unauthorized doctrines (such as that of the immaculate conception) to creep in and take the public honours of truth, wherever men are disposed to receive them. It is painful to think and speak of these things in another member of the mystical body of Christ, who once was the bulwark of the faith and a pattern of zeal, and who still has holy practices and institutions, which we might gladly imitate; but Rome forces it upon us by sending amongst us to steal away the hearts of the children of our Church, boldly denying whatever corruptions our people have not before their eyes; since these things were swept away by the reformation, and she has been able to begin anew in a spirit more congenial to that of religious minds here, and more approximating to early Christianity. Thus for the more 'enthusiastic feelings of foreign hearts,' where the presence of a reformed Church furnishes no check, she has wonder-working

images of the Blessed Virgin curiously decked out, through the offerings of those taught to seek relief from them; rival images, which for some time contended for superiority through the cures which they were alleged to perform, until at last popular favour having turned towards the one, it receives all the offerings, the other remains neglected and in disgrace; pictures of saints which are said, by being carried in procession, to have stopped the plague and to have averted the Cholera; at Rome, the image of a 'holy child' is brought forth to bless the people, and much benefit looked for by the populace from its blessing and the honour paid to it; at Naples the blood of S. Januarius is still yearly liquefied, and the people are encouraged to look upon the imposture as the sign of the favour of the Almighty; in another Church is a waxen figure of our Lord as an infant, to which the king and the court make an annual procession at Christmas, the king carrying scissors to cut the hair of the image, which, it is asserted, grows miracuously every year; at Rome is an image of the Virgin which on one day in the year nods her head when she grants prayers; the Church is thronged to see it; indulgences are still granted for visiting favorite shrines; in Italy, the prayers which occur in the middle of the sermon, seem often studiously directed to the Blessed Virgin; in the south of France, the Jesuits are now anew directing the devotions of the poorer people to the Blessed Virgin; in Ireland, it is taught that the wearing of the Scapular of the Virgin, which may be lined with silk, saves from Hell, and that on performance of some easy conditions, she delivers those of the confraternity from purgatory on the first Saturday after their decease; at Rome the month of May is annually devoted to her service and called by her name; her medal or picture is solemnly placed on the breasts of children; the declaration of

her power and compassion is held, in spiritual exercises, to be efficacious, even with sinners who have listened unmoved to arguments from the justice and mercy of God; her name seems often to displace that of the third person of the Blessed Trinity; she is still held out virtually as a preferable mediatrix to our Lord himself, and popular feeling flows so directly towards adoration of her, that even Rome herself has at least on one occasion been forced to pause and has denied to her image, what it is shocking should ever have been asked for it, honours hitherto reserved for those mysteries in which Rome acknowledges the presence of God incarnate.—*Pusey.*

A WORD IN SEASON.

SOME years ago, a young man of social temper and affable manners was travelling by one of the stage coaches. He had early entered into the military life, had seen real service, and evinced by his deportment that he was no stranger to the society of gentlemen. He had, however, a fault too common, and too absurd, to find an advocate among men of sense; he was in the constant habit of swearing. While the horses were changing, a gentleman, who sat on the same seat with him, took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, his fellow-traveller observed. 'Although I have not the honour of your acquaintance, I perceive, sir, that your feelings are those of a gentleman; and that nothing can be more repugnant to your wishes than giving unnecessary pain to one of your company.'

The young officer started, and replied, 'Most certainly, sir; I hope I have committed no offence of that sort!' 'You will pardon me,' replied the other, 'for pointing out an instance in which you have not alto-

gether avoided it.' 'Sir,' said he, 'I shall be much your debtor for so friendly an act; for, upon my honour, I cannot conjecture in what I have transgressed.' 'If you, sir,' continued the gentleman, 'had a dear friend, to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with the regard due to his character?' Undoubtedly, and I should not permit it; but I know not that I am chargeable with indecorum to any of your friends.'

'Sir, my God is my best friend to whom I am under infinite obligations. I think you must recollect that you have frequently, since we commenced our journey, taken his name in vain. This has given to me heart-felt pain.' 'Sir,' replied the young man, with a very ingenuous emphasis, 'I have done wrong. I confess the impropriety. I am ashamed of a practice, which I am sensible has no excuse; but I have imperceptibly fallen into it; and I really make use of oaths without being conscious that I do so. I will endeavour to abstain from it in future, and as you sit next to me on the coach, I shall thank you to touch my elbow as often as I trespass.'

This was agreed on. The horn sounded, and the travellers resumed their places. In the space of four or five miles, the officer's elbow was jogged every few seconds. He always coloured, but bowed, and received the hint without the least symptom of displeasure, and in a few miles more so mastered his propensity to swearing, that not an oath was heard from his lips during the rest of the journey.

THE INVOCATION OF SAINTS.

(Concluded from page 119.)

Father. There is one part which, as Southey remarks, must completely destroy the analogy, I mean the strict censorship of the press existing in the Church of Rome, and her list of prohibited books; so that every theological work, especially of her own supporters, which is not condemned, may be considered as in a manner authorized. But at all events you will admit the unprohibited works of a Romish saint to be of authority. Rome does not canonize those whom she regards as heretical, or theologically unsound. To begin then with a work of Cardinal Saint Bonaventura, which in itself, standing as it does untouched by a breath of censure, is awfully adequate proof of the errors into which Rome has fallen on this point. She has actually gone through the whole book of Psalms, and in every passage therein relating to our Lord, some of which, be it remembered, are among the strongest Old Testament proofs of our Lord's divinity, has substituted the name of the Blessed Virgin, for instance; "Lady, thou art our refuge in all our necessities, and the powerful strength, treading down the enemy." "Have mercy upon me, O Lady, have mercy upon me; because my heart is prepared to search out thy will, and in the shadow of thy wings will I rest." And in the last Psalm, "Praise our Lady in her saints," &c. "Let every thing that hath breath, praise our Lady." Again, St. Bernardine, of Sienna, asserts, that because she is the mother of the Son of God, who doth produce the Holy Ghost, therefore all the gifts, virtues, and graces of the Holy Ghost, are by her hands administered to whom she pleaseth, how she pleaseth, and as much as she pleaseth." Cardinal Peter Damianus teaches, that "Unto her all power was given in heaven and earth."

St. Anselm, "That it might be assigned as one reason among others why Christ left his mother on earth, lest perhaps the court of heaven might have been in a doubt whom they should rather go to meet, their Lord or their Lady." Bernardine de Busti, that considering the blessed Virgin is the mother of God, and God is her Son, and every son is naturally inferior to his mother, and subject unto her, and the mother hath preeminence and is superior to her son, it therefore followeth, that the blessed Virgin is superior to God, and that God himself is subject unto her in respect of the manhood which he assumed from her. And the Litany of Loretto, following up this last quotation, expressly says, "By the right of a mother, command the Redeemer." Add to this, that it is repeatedly said that Christ distributes mercy only through his mother; that Saint Mary and our Lord are frequently contrasted, the former as the Lord of Judgement, and the latter as Lady of Mercy; and also the general practice of attributing to different saints the power over different diseases, and I think you will need no further proof that whatever may be the case with some more Catholic minded men of her communion. The Church of Rome herself has a solemn charge to answer in leading the hearts of her people away from the one Mediator and one Saviour, to creatures whose highest aspirations are to be absorbed in this immensity, from the great fountain of light, to stars which however they may glorify the heaven in their bright association, yet singly would not serve to light one trembling sinner on his rugged path to God.

Son. Your quotations are truly heart sickening, but I observe you have adduced no proofs from the Holy Scriptures?

Father. Because as it is the explanation of Holy Scripture on which we differ, we must prove their explanation uncatholic, before the texts themselves have

any weight. You need no single texts to disprove the doctrines I have just quoted, the whole tenor of God's word is against them, and as for the invocation commanded by the Council of Trent, I cannot think myself bound to obey what neither in the Bible, nor through the perpetual tradition of his church, has God commanded.

Son. You have hitherto limited yourself to disproving the faith of Rome on this point; may I ask what are your own convictions?

Father. If you have understood what I have stated of the doctrine of the primitive church, you need no further explanation on that head. All that is implied in the communion of saints I hold; all that may be drawn from the sublime and soul refreshing mystery, which knits together in sympathizing union the members of Christ's body.

I have now given you all the proof I have to offer against the Romish doctrine of invocation of saints; if you require further details you can obtain them by your own search. And after all, what does our work amount to, but have proved her wrong whom we would give the world to have right. I entreat you to remember that to convict the church of Rome of error, is not to triumph, except in our own shame; the deeper her guilt the deeper should be our sorrow; her errors should but multiply our prayers. The church of England it may be, has long been sunk in a winter-sleep, but now amidst the rustling of old leaves, I can hear a waving of spring foliage, and, surely, it is right that the first symptom of re-awakening life should be an outburst of love and of pity towards one who trod so long and so gloriously the path we are now treading, and whose fall from her first purity and dignity, must be the bitterest sorrow, as her restoration the most earnest hope of all who see in the rending of Christ's body the agony of his spirit. B.

EXTRACT FROM BURKE.

When once the commonwealth has established the estates of the church as property, it can, consistently, hear nothing of the more or the less. Too much and too little are treason against property. What evil can arise from the quantity in any hand, whilst the supreme authority has the full, sovereign superintendence over this, as over any property, to prevent every species of abuse; and, whenever it notably deviates, to give to it a direction agreeable to the purposes of its institution?

In England most of us conceive that it is envy and malignity towards those who are often the beginners of their own fortune, and not a love of the self-denial and mortification of the ancient church, that makes some look askance at the distinctions, and honours, and revenues, which, taken from no person, are set apart for virtue. The ears of the people of England are distinguishing. They hear these men speak broad. Their tongue betrays them. Their language is in the *patois* of fraud; in the cant and gibberish of hypocrisy. The people of England must think so, when these praters affect to carry back the clergy to that primitive evangelic poverty, which, in the spirit, ought always to exist in them, (and in us too, however we may like it,) but in the thing must be varied, when the relation of that body to the state is altered; when manners, when modes of life, when indeed the whole order of human affairs has undergone a total revolution. We shall believe those reformers then to be honest enthusiasts—not, as now we think them, cheats and deceivers—when we see them throwing their own goods into common, and submitting their own persons to the austere discipline of the early church.

ANECDOTE.

CLERGYMAN was once accosted by a Doctor, a pro-
sed Deist who asked him, 'if he followed preaching
save souls?'—'Yes.' 'If he ever saw a soul?'—'No.'
? he ever heard a soul?'—'No.' 'If he ever tasted
soul?'—'No.' 'If he ever smelt a soul?'—'No.'
? he ever felt a soul?'—'Yes.' 'Well,' said the Doc-
, 'there are four of the five senses against one upon
question whether there be a soul.' The clergyman
n asked if he were a doctor of medicine.—'Yes.'
? he ever saw a pain?'—'No.' 'If he ever heard a
in?'—'No.' 'If he ever tasted a pain?'—'No.' 'If
ever smelt a pain?'—No.' 'If he ever felt a pain?'
'Yes.' 'Well, then,' said the clergyman, 'there are
o four senses against one upon the question whether
ere be a pain; and yet, sir, you know that there is a
in, and I know that there is a soul.'

HUGH GREATHEAD.

(Continued from page 91.)

Bishop Ridley (as well as Cranmer and other leading
formers) might have been proceeded against for trea-
n, for he had preached by order of the Council in
or of Lady Jane Grey as the rightful Queen. But
is no mean index to the true character of Rome in
ese days (is she in principle one tittle altered, though
w she takes the power?) that she chose religious
ounds for her conduct to these men, and thus they
l as deniers of the mass, not as guilty of high treason.
seems as though Rome were unwilling to shift from
r guilty head one particle of the blot of religious
ecution. Had these men suffered for treason, on all
ounds of political and civil reasoning, they might be
lged worthy of their death; for they certainly had

supported the Lady Jane, in opposition to the Lady Mary. But that there might be no mistake about the crime for which they suffered, Cranmer was pardoned in his treason, that as a heretic alone he might suffer death. Now this leads us to one remark touching the persecutions charged both on the Reformed and Roman Church. Before you compare the two, ascertain the grounds of both. Did men suffer for doctrine or for treason? for to assert the supremacy of the Pope, was treason by all the laws of common sense, as it then was understood. Roman Catholics now-a-days have contrived to become good subjects (even in theory), and remain good churchmen; thus we are taught by a first-rate living controversialist upon their side, that 'the spiritual supremacy of the Pope has no relation to the wider sway once held by the pontiffs over the destinies of Europe. That the headship of the church was naturally the highest weight and authority in a social and political state, grounded on catholic principles, we cannot wonder. That power arose and disappeared with the restitutions which produced or supported it, and forms no part of the doctrine held by the church, or upon the papal supremacy.' We are glad to hear this, for now the Romanist can be a good subject, even in strict theory, to a protestant King or Queen. But suppose we look back and see that in the days of Henry and Elizabeth the pope openly claimed and exercised the power of absolving from their allegiance the subjects of these realms; suppose we find that the pope after the execution of Fisher and More, 'deprived the king of his crown, gave his kingdom to any invader, commanded the nobility to take arms against him, and freed his subjects from all oaths of allegiance, &c.'; suppose we find that Pius 5th, by his bill of 1569, forbad the subjects of Elizabeth 'to pay her any deference,' and that Clement 8th 'granted a plenary par-

don to all the followers and abettors of Tyrone's rebellion, as in the case of a crusade.' Were not the Papal supremacy then, if held, the very essence of high treason? If the word supremacy has changed its meaning since those times in the dictionary of the Papal church, why in return the self-defensive and retaliating laws of England have been abrogated also? But while the pope spake and acted out such a supremacy as this above, cases of treason in maintaining it must be carefully separated from those, in which articles of religious faith were alone the ground of prosecution. Ridley then and Latimer were handled as Rome then used all who differed from her, however altered the immutable and 'infallible' be now.

It is the custom in Indian warfare when a prisoner is taken, to whet the captor's appetite for blood, by a preliminary process of ridicule and torture. The naked warrior, stript of all his arms, and bound hand and foot, is chained to the war-post, and forthwith there assemble round him, the entire triumphant nation, embracing the bravest warriors to the meanest 'squaws,' the oldest cromes, and the little children. From this concourse of his foes, the prisoner knows what he has to look for. Jeers, and witticisms, and taunts such as Indians delight in. One asks how so fast a runner could ever be taken captive; another flings a barbarous gibe at his pedigree and descent; a third hurls a hatchet so closely above his head, as just to wound him; a fourth will drive his knife's point into his body, and watch with keen delight its effects upon the sufferer; the very babes will prick, and torture, and wound him, and the old chiefs interfere no further than to see that the prisoner be kept from dangerous aud mortal harm. If any man will read the 'Disputation,' as it is called of Oxford, between Ridley, Latimer, and Cranmer, fast bound in misery and iron, and their Roman enemies, he

will see the Christian followers of St. Peter were once competent to 'finish' the education of an Indian youth, in all the niceties of mental and moral torture, as preliminary to the stake and flame.

Could any one beforehand believe it possible, that men whose work it was to expound to the people the gospel of Jesus Christ, should burn (as in a hell of their own creating) their fellow sinners on the score of their religious unbelief and error, and think they were doing God service? If we do not read in the black (nay the red letter) of history, could this have obtained credit! We do not so much wonder that after the stern provisions of Moses' law, the Jewish Priests and Scribes could persecute the Christians, even to the death. The stoning of the rebellious child, the stoning of the blasphemer, and other portions of the law of Moses, might foster in the minds of Israel the firm conviction that they did well in taking up the (supposed) cause of God, fighting his battles, even with fire and sword. But surely when the disciples of our Lord exclaimed, "Master, wilt thou that we call fire from heaven down upon these men, and consume then, as Elias did?" And the Saviour answered, "Ye know not what manner of spirit ye are of. The Son of Man came to save men's lives, not to destroy them." We see as plainly as eye can see, that persecution is utterly opposed to the spirit of the Gospel, however hastily to be deduced and defended from the enactments of Moses' law. But to resume our tale.

It was a bright October morning when a procession slowly issued from the house of the Mayor of Oxford and it seemed as though all creation were arrayed in cheerful guise, to usher in the birth day of three men preparing like the three children of old, "to walk in the midst of the burning fiery furnace." There was to be sacrifice, and a sight that day; a sacrifice in the

whole burnt offerings of two saints, rich in all the fruits of the Spirit, and eminently fit for a better kingdom; a sight, in the spectacle of Romish Bishops and Christian doctors, butchering God's people, with a keen appetite for blood, and a thorough enjoyment of the scene before them. These accursed murders were generally prefaced by a sermon; and as though to surpass the devil himself in his misapplication of the written word, a certain Dr. Smith selected as his text for the occasion, "Though I give my body to be burned, and have not charity, it profiteth me nothing." One can hardly help an indignant sneer at her, who professes to interpret God's holy word, according to the 'unanimous consent of the Fathers' (Council of Trent) when we read of such a sermon, at such a time, from such a text. Charity, to be mentioned by men who where deliberately slaughtering their fellow men! Charity, from the associates of Bonner, and Weston, and Gardner! Charity, as the text for a scene of excruciating torture! O Rome! we thank thee for that word. But now these two men undress them for the stake, and even the poor withered bent frame of Latimer starts upright, while the cold wind fans his aged body. They are bound back to back; they lift up prayers to God, with the fervent power of saints, whose fiery chariots are evidently waiting, and the flame creeps upward, from the kindled embers that are below. One shudder runs through the entire crowd; one film of horror beclouds for a moment their very eyes; thus they see 'it is no dream,' and lo! the rising fire attests it. It leaps from faggot to faggot; for awhile it plays around the martyrs, rather than assails them; till its forky tongues having stung their victims with a few lambent strokes, close in and blend in one devouring flame.

But a loud cry was heard; a stir in the mass of the by-standers might be seen; a way was made for one

young form to rush to the very borders of the fire
then prostrate before the stake fell Hugh Great
It seemed as though had nature lasted but one mo
longer, he would have leaped forward to embrac
black withering body of Ridley that was before
there was a wildness in his eye, and a madne
his movements, which burning itself would not
checked. Lord William of Thane had been appo
by the government to see the execution duly don
his men with spear and halbert forced back the fa
body of the student. Rome was then not scrup
about wounding men, and blood flowed freely fro
stabs inflicted in the rough repulse; but the ver
restored the departed sense of Greathead, and in c
stant the whole scene again rushed before hi
Life rallied, sensation came, and utter wretch
came with them. 'O! my father, my murdered
ter!' was all he uttered, when the sheriff's office
lently tore him from the spot, and dragged him t
the city prison, but they could do no more; he s
ed amid it all, and the broken exclamations
agony seemed, as they fell upon the ear, less a
from the increasing distance, more like the une
tones of a spirit from the other world, than a mo
fering in this. 'That scorched and withering
that burnt up face. He saw me, he knew me, l
for he fixed his eye upon me. He waved his han
O! so black he looked, I hardly knew him.' (
one these piteous words were borne upon the
breeze, to the ears of the spell-bound crowd, and
might have learned a lesson. The by-standers
in dumb amaze to see what next would happen
man said he saw the hand of Ridley move wh
youth burst forth from among the crowd; anoth
it was the hand of Latimer bathing his hands ar
as it were in it, but of this he was not certain. I

that spot may now be seen; it is the 'field of blood' to this very day. Rome must wipe out that piece of earth before ever she can get free from the 'damning spot.' But you say, ah! she is altered now. Those were bloody times, and she partook of one common spirit. I tell you another tale. What Rome did then she did on principle. It was not the act of one drunk with crime, or enflamed with passing rage; it was the act of one who did it on principle, and cool, calm, and (she says) immutable. You say, prove this? Will you take this as proof? In the very books out of which she *now* educates her Irish priesthood, all this is laid down in black and white, that it is her duty so to do. The very standard authors, for the study of which a Christian Government endows her with a yearly pension, prescribe, sanction, and enjoin all punishment up to death itself, as justly due to heretics and foes. But this people is so blinded, so besotted with a judicial levity, that all this goes for fable. It is treated as a dream of the middle ages. Ask any Romanist, what he thinks of those books which defend or enjoin persecution by the church on christian principles. Can he deny that they are used at this very day? Will he deny that the young Irish clergy are taught out of these very books? Who then can wonder that life and property are held as nought by the Irish mobs; fanned as the flame perpetually is by men who know that the class books of their education justify and recommend even death itself as the punishment of heresy, even now in 1843.

To be continued.

TO THE CLERGY.

You alone have been appointed by your Church, and you must stand alone. Fellow-workers you may indeed accept, and necessity may force you to accept, in the inferior departments. But here be particularly cautious in your choice. According to your vow you must require in them firm adherence to the doctrine and discipline of Christ, as received by your Church. Do not therefore tamper with what have been called minor differences, and non-essentials. Things may not be absolutely essential, and yet relatively essential, that is essential to the existence of essentials; and the man must be blind indeed who is not aware of such a class of things.

He that accepts associates unequally yoked with him soon finds he cannot go on so far or so fast in conciliation as they demand. In no long time he finds that his ordination vow, together with every distinction of ministerial authority, must fly like chaff before the wind of a spiritual democracy. Some of them, perhaps, tired and impatient with such foolish and disingenuous dealing, are resolved to make him show his colours. He is considered unreasonable; he is accused of beginning the quarrel, of breaking the truce, the first article of which was that there were no essential differences, yet now he stands upon an unessential difference. On which side then, they argue, lies the breach of charity? And yet all along he alone has made any concession. Such is the end of foregoing any principle, however unessential at first sight it may appear, of the discipline of your church. Men are always sharp-sighted enough to see where a clergyman abandons his proper ground, and however, for present purposes, they may praise him for it to his face and for a time, yet in that very same moment there is laid in their consciences a sure

foundation of distrust and disrespect. And while they do not concede one point of their principles to him, they cannot conceive on what motive he can concede to them, except it be the carnal, selfish one of obtaining popularity.—*The Bishoprick of Souls.*

The King of the Island Toobow, is himself a Christian. This personage came on board, and paid the captain a visit. While on board, he unconsciously conveyed a severe practical reproof to certain persons, in the following manner. He sat down at the captain's table to partake of some refreshment, and though he was helped, paused ere he began to eat, and on his being asked why he did not begin, he replied, that he was waiting to say grace; (for this had been omitted on the present occasion, as it too frequently is.) However, the captain and the rest immediately arose, somewhat ashamed at being thus put to the blush, by one, whom they doubtless considered as infinitely their inferior in intellectual qualities. Upon which the king arose very seriously, and gave thanks, previous to commencing his repast.

CRUSADERS IN SIGHT OF JERUSALEM.

Though midnight o'er the land
Had stretched her Ethiop hand,
And not a star along the welkin smiled,
No eye could slumber feel
Its lids oblivious seal;—
They lay all sleepless on the desert wild.

In darkness, quick arrayed,
Each warrior grasped his blade,
And seized his beamy shield and quivering spear:
'Twas silence on their way,
For none would dare to say
A careless word, while Sion was so near.

But when the morning light
Expelled the shades of night,
And day put on her eastern diadem;
With one united tongue
Their joyous hymn they sung,
Their hymn one only word—"Jerusalem!"

For there before them lay,
Beneath the early ray,
That beauteous city they had sought so long:
The foe, the sandy waste,
The dangers they had passed,
No more had terrors for that ardent throng.

Some shouted to the sky;
Some silent seemed to sigh;
Some kneeling prayed; some laughed with frantic mirth;
Some felt it holy ground,
Their sandal shoon unbound,
And stooped them down to kiss the sacred earth.

They thought not of their home,
Whence each had boldly come,
And left wide rivers for a springless soil;
Nor of the boundless space
Their weary feet must trace,
Ere home again should rest them from their toil.

Their every fear was stilled,
Their wildest hope fulfilled,
When to their wanderings such an end was given:
They thought the city won,
The seige—the battle—done,
And that fair conquest gained which led to heaven.

Their toils how much more blest,
Who onward still have prest
And sought a goal unseen by mortal eyes!
Once crost death's darksome bourne,
They know no long return,
But find a sacred rest, their Sion in the skies.

Godfrey.

T. W. Maddox, Printer, Southgate, Launceston.

THE

CHRISTIAN READER.

VII. JULY, 1843. VOL. II.

THE VICAR OF STOKE.

A TALE.

E health of our aged Vicar had been long declining, eed he had not left his room for the last two years; course the whole duty of the parish was committed his curate, who was very earnest to make improve- nts on the accustomed mode of celebrating divine vice: but the old Vicar being averse to changes, he ld do but little. He wanted very much to have hted candles on the altar even at morning service, but old minister stoutly refused his consent: it was a nge, and he dreaded changes. And thus the curate om I shall call Mr. C.) was in perpetual restraint; ever he bowed when he passed the altar, though the ishioners could not see the reason for such innova- . The old Vicar was a truly good man, and very ch beloved by his parishioners; he was nothing re- kable as a preacher, but his whole life and conver- on tended to exhibit righteousness, and spread abroad ce, and his sermons were less striking as you heard m, than profitable when you came to think them r. I shall pass over the last scene in this good man's er: he died, and the parish fell under the care of curate, until a successor should be appointed.

Mr. C. being now free from an incumbent's control, determined to put in practice the improvements he had long desired; the churchwardens hardly knew what power they had in this matter, so they offered no opposition: they protested, however, against the silver candlesticks, which Mr. C. forthwith placed on the communion table, and especially as he burned candles in them at noon-day. This gentleman also would not have the bread and wine placed on the altar, (as he always called it,) it was put on a small table on one side, till he offered the oblation, a proceeding which perplexed the parishioners exceedingly. And here I may remark that Mr. C. pursued the changes with greater zeal, from hearing that the new Vicar was much of his way of thinking; for Mr. V. was said by some to be a high churchman: some called him a Puseyite, or Tractarian. To be sure they who said so, knew little about Dr. Pusey's writings, and less about Mr. V's. opinions; but one man in the parish said this, and it soon got abroad.

And now Mr. C. preached almost continually on a few favorite topics; he was not content with teachin the apostolical succession as a doctrine of the Englis Church, but he was always at it; varying it only wit praises of the Roman breviary, censures on the Refo mation, and indirect hits in his sermons against Hoope and Ridley, and Jewell. He was very fond too of e pounding the nature of Christ's presence in the sacra ment; and though he did not certainly teach transub stantiation, he talked in such a way as to give his ene mies some plea for saying, he went rather close to it I cannot say he actually inculcated any error; his sub ject was abstruse, and he loved to dwell upon it, so tha his discourses were rather unprofitable than untrue The people were grieved at all this; but except a few hasty and tempersome persons, none as yet left the communion of the church, though, I must say, many

serious people felt uncomfortable. Well, this went on for a few months, and a week more was to bring down our new Vicar. Mr. C. hailed his coming with great delight, for he was known to hold the doctrines of apostolic succession, and baptismal regeneration, and the curate thought such a man must approve the steps he had been taking. It did not strike Mr. C. that those doctrines were not discoveries of Dr. Pusey; that if that eminent man put them forth in his writings, this was not their origin; and that as to the matter of baptism, the Vicar only believed the doctrines which he must avow publicly whenever he baptized a child. And now the parish was in some excitement; the curate expected confidently to have all his innovations ratified, the parishioners had some hope (though a faint one) the other way.

The bells rang merrily one Tuesday morning, as a chaise drove into the village, and stopped at the vicarage. A tall and rather melancholy looking man stepped out of it, and was welcomed by Mr. C., while an old housekeeper smiled and looked as pleased as the occasion seemed to require. (I may remark that the late tenant of the vicarage was a widower; this female servant had lived with him during the last twenty years, and her services were engaged by the new comer, who was an unmarried man.) The curate stayed with Mr. V., and the result of their long interview was decisive of the future arrangements of the church and parish. The next day the Vicar sent for the churchwardens; he made many enquiries as to what had been customary in the church, and concluded by stating that until he saw further reasons he would make no alteration in the mode of conducting divine service, which had been used by his predecessor. He spoke with much delicacy of Mr. C., observing that during the vacancy of the living that gentleman had acted on his own judgement, but

that in conversation it had been settled between them that there should be no change in matters of form and ceremony.

Accordingly, next Sunday the lighted candles did not appear on the communion table; the bread and wine were placed on the table before the service, while the Vicar's sermon never alluded to the topics, which the people had so long listened to. I may here say that Mr. V. was particularly careful not to become a partizan against the curate; he always represented the discontinuance of the candles and such like, as the result of their conversation, wherein, without discussing how far they were lawful, it was concluded they were not expedient, and he never sought to gain popularity at the expense of a brother clergyman.

Now it happened that just before the Vicar's arrival Mr. C. had procured an old brass lectern, or reading desk; it was really a handsome thing, an eagle well carved, bore on his wings the book, and he turned on a pivot, so as to point readily in any direction. Mr. C. wished very much to pray with his back to the people while he read the lessons facing them, and this he proposed to accomplish by the lectern I have described. It had been well polished up, and was about to be placed in the middle aisle, but as one part of the plan was the suppression of the reading desk, he saw the propriety of waiting the new incumbent's arrival. But Mr. V. would not consent to its introduction, though he confessed he very much preferred it to the ordinary desk. This seemed to give the curate the vantage ground. He enlarged on the unseemly and cumbrous some structure which they called a reading desk, (as it really was a hideous piece of mechanism in Stoke church); he urged how natural it was that all being engaged in prayer, all should face the same way, and in fact he made a very good oration against the reading

desk, and for the brass lectern. But to all this the Vicar only replied, that it would create a prejudice against his ministry, when he wanted to gain the good will of his parishioners; that if reading desks were bad things, dissentions and strifes about them were worse, and furthermore that such changes ought to be made not by individual fancy but by competent authority, or at least that such things should not be done against the general feeling and wish of the congregation. He allowed that if the parishioners concurred with him, he should not scruple to act in such a case, without troubling the bishop on a matter so unimportant, but he would not act against their feelings without lawful authority. And so there were no more lights on the altar, the bread and wine were placed there as in former times, and the handsome eagle gave way, and the ugly reading desk prevailed.

It might be thought that the curate's position under these circumstances would be rather unpleasant, that he had been foiled in his designs, and would be liable to have this cast in his teeth by such as liked him not, but the Vicar shielded him from this by declaring in his sermon (preached a fortnight after his arrival), that he saw no evil in those revived customs themselves, and some of them he deemed really improvements worth considering, but that he had greater topics to handle in his message to them, and that he should lay by the mint, anise and cummin, while he faithfully inculcated the weightier matters of the law; he treated them as of far less importance than faith and love, and such as could only be edifying when they were adopted by general consent. Meantime the Vicar and Mr. C. went on in the most perfect friendliness, and the parish knew not that worst of all spiritual calamities, a dissension between their ministers.

Before I go any further, it will be well to introduce to

the reader a few of the Stoke parishioners. Mr. Bellamy, the Squire, was a man of good sense and good education, and like most country gentlemen, he employed his time greatly in his magisterial duties, and in the sports of the field. He was a kind landlord, and much regarded by the laborers whom he employed. He was very constant at church in the morning, I am sorry to say he seldom was there in the afternoon, and as to outward conduct this is the only thing that appeared blameable. No parishioner could defend vice by his example; he was as far from drunkenness, or swearing or gambling, or any kind of immorality, as the Vicar himself; so you will imagine Mr. V. was rather fortunate than otherwise, touching the Squire of his parish.

As I do not profess to take my characters in any order of rank, we will mention next William Strike, the blacksmith, and John Allen, the village tailor. Strike was a man of strong sense, and fond of argument; but Allen was the greater reader, indeed his occupation gave him the advantage. Allen (who was fond of church history) had been somewhat a partizan of the curate's innovations, but Strike argued against them. On one occasion they were discussing the new Vicar's line of conduct on his first coming to the living. I'll tell you what (said the tailor) our new parson agrees with Mr. C. but he is afraid to avow it; he thinks him right, but fears a hubbub in the parish if the old catholic customs are bravely introduced among us. As to that (rejoined the other) I think him a wise man, who ever said it was sinful to have lights on the altar? or to read from a brass desk? I only say, pity it is to disturb the people's minds by such new things, and take off their attention from better ones. The Vicar acts wisely and if a man must be rash only to shew he is not fearful, so much the worse for the church in Stoke, that's

all I say. But why (said Allen) should not Mr. C. turn as we do when he is reading prayers? Only because it has not been done so these hundred years (returned the other); only because it does more harm than good, and makes people wonder instead of praying. I like the brass reading thing, a very pretty piece of workmanship it is, and of very ancient make they tell me, and very convenient too, but so long as there is a party against it, it will make the eagle more thought of than God Almighty, at least for some time to come.

Indeed the Vicar's behaviour did not procure for him universal popularity. One party thought he should have denounced all such things as vain and popish; the other side thought he should have carried out boldly what he allowed in itself to be good. All party men, who loved strife, blamed him, but the religious and peaceable approved his conduct, and he meantime went on his way, seeking to give no offence, but to win men's hearts to love and live the truth of the gospel.

THE STARRY HEAVENS.

(Concluded from page 102.)

The commission of the astronomer royal at Greenwich, requires him to observe carefully the heavenly bodies, for the purpose of correcting the tables of the planetary motions, for the special purpose of finding a ship's place at sea. The laws of planetary motion are first found by careful observation and comparison of ancient and modern observations. These require continual correction by reason of the disturbances of universal gravitation, and they were not all discovered at once. Now they are known to a very great degree of accuracy. These tables enable the astronomer to cal-

culate the place of sun, moon, or planet, at any future time, the result is compared with observation, and by this means, the errors of the tables are corrected.

If you find the place of a star, on a good globe made twenty or thirty years ago, and compare it with the place given in the almanack, a small difference is always discovered; this arises not necessarily from any real and actual change in the star's place, but from a change in the place of that point (the vernal equinox) from which its position is measured.

The book of Job mentions several stars, but we are not sure what stars are meant. Orion and Arcturus are named, but there is a doubt whether they are the stars now so called. A learned doctor has endeavoured to fix the date of Job by this his mention of them, but I am not aware of any such deductions that can be made with certainty. Even if we were sure of their identity, the godly man of Uz says nothing that will fix their positions. If you knew at what hour and what day of the year any star rose or set, or occupied any given position, as visible from a given place on the earth, it is very certain we could tell how long since, the event must have occurred. For every fixed star changes its apparent right ascension and declination, or latitude and longitude, by a known annual rate; so the problem becomes a mere sum in the rule of three: all we want is the star and its place to be given, as seen from a known place.

The stars are absolutely numberless. Sir J. Herschel computes that 116,000 passed over the field of his telescope in a quarter of an hour, in a crowded part of the Milky Way; he reckoned this by an easy mode of approximation, of course it cannot be exactly correct.

In every book on the subject we gather the following information; some stars disappear, others change their

ent magnitude with a periodical alteration. Many viewed through powerful telescopes, are found to uble or treble, though only one is visible to the l eye, or in a common night glass. Some are ne- s, surrounded by a cloud or haze; indeed the ers of the heavens as seen by powerful glasses, are t incredible.

ere is another class of heavenly bodies called ts, these move in very long ellipses, and some of have returned to our system according to previous utation. It is beyond the design of these papers ter more fully on such subjects; their chief object een to set forth the vastness of God's creation.

was the most ancient opinion that our earth was entre of the celestial motions, sun, moon, and ts moving around her; but one consideration is ient to disprove this. Mercury and Venus are seen at midnight, which they would be sometimes in ise supposed. How beautiful a sight would Venus she could thus be seen! if her blaze were visible deep darkness! Mars, Jupiter, Saturn, and is are seen at all hours of the night; but Mercury 'enus keep always within a certain apparent an- distance from the sun. The reason is evident if aw their orbits; these include our earth's, (in the of the superior planets,) and are included by our 's, (in the case of the inferior,) the sun being in entre. When this system was proposed, it was ted that were it so, Venus would be seen in phases he moon, varying from the small crescent to the the advocates for it allowed the fact, but asserted o be no objection, because we could not see that t with sufficient distinctness. Now the discovery e telescope has shewn us that both Mercury and s do put on all the appearances of the moon, ac- ng to the rule of their elongation from the sun.

Their greater distance prevents this effect from being clearly detected in the superior planets, the reason of which is too mathematical to be here explained.

The reader of these papers will do well to philosophize with David, "What is man, that thou art mindful of him!" Our world's absolute insignificance when compared with the vastness and number of the stars, is the first feeling that forces itself into the contemplative mind! A grain of sand to our earth, is larger than our earth to the universe! No one but Omniscience could miss our globe were it annihilated in a moment, even as we should miss the smallest of the millions of stars! That the hairs of our head should be numbered, and not a sparrow fall unnoticed to the ground, this seems a condescension of the divine Providence, but we may remember that what we call little and great, are not so to the Deity: the vast and the minute, as we call them, are alike to him, even as one day is as a thousand years, and a thousand years as one day. Other worlds beside our own are probably inhabited; the planets are like our globe in form and motion, and they may be all peopled with creatures, whose constitution is suited to the light and heat they receive. If sin has touched them, we know not. God teaches not to one world the knowledge that concerns any other; and he too has said concerning our prying into them, "Hitherto shalt thou go and no further." It is singular enough that we could theoretically construct a telescope that should enable us to see a human being walking on the moon; but in practice God hinders us. Why the limit should be where it is, no man can tell; but I believe we shall never compass it, because God will so order nature as to prevent our success. The children of men may make high palaces and fine cities, but when they unite to build a tower whose top shall reach unto heaven, he that sitteth there will surely come down and confound them.

THE GOSPEL ACCORDING TO ST. JOHN.

St. John, the writer of this Gospel, was the son of Zebedee and Salome, and younger brother of James the Great, with whom he was brought up as a fisherman, and with whom he was called a Disciple and Apostle of Christ. St. John has not recorded the circumstances of his own call; but we learn from the other three Evangelists, Matt. iv. 21; Mark i. 19; Luke v. 10; that it took place when he and his brother were fishing upon the sea of Galilee, and early in our Saviour's ministry. St. Mark, in enumerating the twelve Apostles, informs us that our Saviour surnamed these two brothers Boanerges, Mark iii. 17, that is, sons of thunder, which title we may understand as a prophetic declaration of the zeal and resolution with which they would hereafter bear testimony to the great truths of the Gospel. St. John was one of the four Apostles to whom our Lord delivered his predictions relative to the destruction of Jerusalem, and the approaching calamities of the Jewish nation, Mark xiii. 3. St. Peter, and St. James, and St. John, were chosen to accompany our Saviour upon several occasions, when the other Apostles were not permitted to be present. When Christ restored the daughter of Jairus to life, Mark v. 37; when he was transfigured on the mount, Matt. xvii. 1, 2; Mark ix. 2; Luke ix. 28; and when he endured his agony in the garden, Matt. xxvi. 36, 37; Mark xiv. 32, 33; St. Peter, and St. James, and St. John, were his only attendants. St. Peter and St. John were entrusted to make preparations for our Saviour's eating the last passover, Mark xiv. 13; Luke xxii. 8; but St. John alone had the distinction of leaning upon his Master's bosom, and of being called the beloved disciple of the Saviour of mankind, John xxi. 20; xiii. 24. That he was treated by Christ with greater familiarity than the other Apostles,

is evident from St. Peter desiring him to ask Christ who should betray him, when he himself did not dare to propose the question, John xiii. 24. He seems to have been the only Apostle present at the crucifixion, and to him Jesus, just as he was expiring on the cross, gave the strongest proof of his confidence and regard, by consigning to him the care of his mother, John xix. 20, 27. As St. John had been witness to the death of our Saviour, by seeing the blood and water issue from his side, which a soldier had pierced, John xix. 34, 35; so he was one of the first who were made acquainted with his resurrection. He believed without any hesitation this great event; though "as yet he knew not the Scripture, that Christ was to rise again from the dead," John xx. 9. He was one of those to whom our Saviour appeared at the sea of Galilee, and he was afterwards, with the other ten apostles, a witness of his ascension into heaven, Mark xvi. 19; Luke xxiv. 51. St. John continued to preach the Gospel for some time at Jerusalem: he was imprisoned by the Sanhedrim, first with St. Peter only, Acts iv. 1, &c., and afterwards with the other Apostles, Acts v. 17, 18. Some time after this St. John and St. Peter were sent by the other Apostles to the Samaritans, whom Philip the deacon had converted to the Gospel, that through them "they might receive the Holy Ghost," Acts viii. 14, 15. With this journey the Scripture history of St. John ends, except that he informs us in the Revelation, that he was banished to Patmos, Rev. i. 9, an island in the Ægean sea.

It is not known at what time St. John went into Asia Minor; but it is certain that he lived there the latter part of his life, and principally at Ephesus. He planted churches at Smyrna, Pergamos, Laodicea, and many other places; and by his activity and success in propagating the Gospel, he is supposed to have incurred the displeasure of Domitian, who banished him to Pat-

mos at the end of his reign. He himself tells us, that he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ;" and Irenæus, speaking of the vision which he had there, says, 'It is not very long ago that it was seen, being but a little before our time, at the latter end of Domitian's reign.' Upon Nerva's succeeding to the empire in the year 96, St. John returned to Ephesus, and died there at an advanced age, in the third year of Trajan's reign, in the year of our Lord 100. It is generally believed that St. John was the youngest of the twelve Apostles, and that he survived all the rest. An opinion has prevailed that he was, by order of Domitian, thrown into a caldron of boiling oil at Rome, before the gate called Porta Latina, and that he came out unhurt; but in examining into the foundation of this account, we find that it rests almost entirely upon the authority of Tertullian; and since it is not mentioned by Irenæus, Origen, and others, who have related the sufferings of the Apostles, it seems to deserve but little credit.

It is universally agreed, that St. John published his Gospel in Asia; and that when he wrote it, he had seen the other three Gospels; it is therefore not only valuable in itself, but also as a tacit confirmation of the other three, with none of which it disagrees in any material point. The learned are much divided concerning the time of the publication of this Gospel, some placing it rather before, and others considerably after, the destruction of Jerusalem. I am inclined to accede to the opinion of those who contend for the year 97; and my reason is that this late date, exclusive of the authorities which support it, is favoured by the contents and design of the Gospel itself. It is evident that the Evangelist considers those, to whom he addresses his Gospel, to be but little acquainted with Jewish customs and names; for in relating the first miracle of our Saviour,

performed at Cana in Galilee, he says, "and there were set there six waterpots of stone, after the manner of the purifying of the Jews," John ii. 6. He twice calls the passover, "the passover of the Jews," John ii. 13; xi. 55; and in giving an account of our Saviour's interview with the Samaritan woman, he adds, "for the Jews have no dealings with the Samaritans," John iv. 9. He tells his readers that Rabbi signifies, "Master," John i. 38; and Messiah, "Christ," John i. 41. Explanations of this kind were observed in the Gospels of St. Mark and St. Luke; but in this they are more marked, and occur much more frequently; the reason of which may be, that when St. John wrote, many more Gentiles, and of more distant countries, had been converted to Christianity; and it was now become necessary to explain to the Christian Church, thus extended, many circumstances which needed no explanation, whilst its members belonged only to the neighbourhood of Judea, and while the Jewish polity was still in existence. It is reasonable to suppose, that the feasts and other peculiarities of the Jews would be but little understood by the Gentiles of Asia Minor, thirty years after the destruction of Jerusalem.

The immediate design of St. John in writing his Gospel, as we are assured by Irenæus, St. Jerome, and others, was to refute the Gnosticks, Cerinthians, Ebionites, and other heretics; whose tenets, though they branched out into a variety of subjects, all originated from erroneous opinions concerning the person of Christ, and the creation of the world. These points had been scarcely touched upon by the other Evangelists, though they had faithfully recorded all the leading facts of our Saviour's life, and his admirable precepts for the regulation of our moral conduct. St. John therefore undertook, at the request of the true believers in Asia, to write what Clement of Alexandria called a spiritual

Gospel; and accordingly we find in it more of doctrine, and less of historical narrative, than in any of the others. He chiefly confines himself to those occurrences which had been omitted by his predecessors, and which suited his design; and if at any time he relates what had been mentioned by them, it is generally with a view to introduce some important discourse of our Saviour, or because it was particularly connected with the main scope of the Gospel. Of this last description are the crucifixion and resurrection, in which, as related by St. John, a discerning reader will find several circumstances not noticed by the other Evangelists. Let it be remembered, that this book, which contains so much additional information relative to the doctrines of Christianity, and which may be considered as a standard of faith for all ages, was written by that Apostle, who is known to have enjoyed, in a greater degree than the rest, the affection and confidence of the Divine Author of our religion, and to whom was given a special revelation concerning the state of the Christian Church in all succeeding generations. The other Gospels, having been written before any divisions arose among Christians, appear to have the evidences of Christianity for their principal object, and chiefly state the leading facts of our Lord's ministry, and the general instructions which he delivered, without any reference to heretical opinions. The acknowledged prevalence of the Gnostic and other heresies, at the time this Gospel was written, is itself a strong argument in favour of the date which has been assigned to it.

ON THE USE OF BIBLES WITH REFERENCES AND MARGINAL READINGS.

The design of this paper is to recommend the study of the Scriptures by means of parallel passages and mar-

ginal readings, whereby the English Bible becomes its own interpreter in a very remarkable manner. There should be at least one such bible in every family, and until we come to use it, we are not aware how great help is to be found from the habit of doing so. Our common bibles have only the sacred text, with the headings (sometimes) to each chapter, but the larger editions have on the sides of the page similar passages and different readings. Let us take some instances. In 1 Cor. xi. 29 it is said, that the man who receives the Lord's supper unworthily eats and drinks his own damnation; and in the 34th verse we read, "lest ye come together unto condemnation." The marginal reading in both these places is "judgment," and it so happens that the apostle explains himself, to mean judgments in this world; viz., sickness and death: "Many are sickly among you, and many sleep." (verse 30.) Now the words damnation and condemnation formerly meant the same thing, and were read without distinction; and this text in St. Paul could hardly be misunderstood by the attentive reader. Again the phrase in Eph. iv. 8, "he led captivity captive," (a quotation from the 68th Psalm,) may not be clearly understood by every reader, but the margin explains it, he led "a multitude of captives." Spiritual wickedness in high places, (Eph. vi. 12,) is rendered plainer by the margin, "wicked spirits in high places." The word novice (1 Tim. iii. 6) is explained to be "one newly come to the faith." Another place (2 Tim. ii. 6) is made clear by the marginal reading, when it was very obscure without it. St. Paul writes to Timothy, that the ministers of Christ must preach faithfully and laboriously before they can expect to see the fruit of their toils; and he says, that in like manner, the husbandman must labour first, to be partaker of the earth's fruits, (2 Tim. iii. 14,) the meaning is made more easy when

we read in the margin, that to maintain good works for necessary uses, is to profess honest trades and occupations. It may be said, that to persons of moderate education, such helps are unnecessary. In some instances this is true, but unless we are acquainted with the original language, we can all get hints from these short expositions of the English version given in the margin.

I come to the next and more important help, I mean the parallel passages. We open at the 6th chapter to the Hebrews, verse 1, 2. The studious Christian tries always to understand the meaning of what he reads; he finds St. Paul mentioning six doctrines which he calls the principles of Christ's doctrine; he understands very well that some of them, viz. repentance, faith, the resurrection, and the judgment, are indeed foundation truths, but he asks himself, what is this? the doctrine of baptisms? It would have been less remarkable if it had been the doctrine of baptism, but there seems to be more than one kind of washing here referred to. The parallel passage given is Acts xix. 4, and from this we should understand the sense of the passage to be, that they who have been instructed in the gospel, need not be taught the difference between Christ's baptism and St. John's. Compare Matt. iii. 6, Matt. xxii. 19. There are other references that turn us to Jewish washings of the hands, or cups, or platters, but these may be laid out of our consideration, being certainly not part and parcel of the gospel. Believers in Jesus there were, who (like Apollos) knew only the baptism of John; these needed to have the way of the Lord expounded to them more fully; but when this had been well done, there was no necessity for laying over again the old foundations. Again, the "laying on of hands" was a custom so well known, that it required no perpetual teaching to explain to all christians its design.

The references are Acts iii. 14, xix. 6, where it appears that the Apostles laid their hands on those who had been baptized. The thoughtful christian will see in this rite the origin of our church 'confirmation;' and one thing at least will strike him. Since baptism and the laying on hands are reckoned by St. Paul foundation doctrines, along with four others, when were these separated? If a person tells him baptism, repentance, faith, the resurrection, and the judgment still continue principles of Christ's doctrine, but the "laying on of hands" is to be left out, the natural question is, when? and why? and on whose authority was this done? The imposition of hands gave miraculous power in the apostle's day, and it cannot do so now; but we cannot tell except from history whether on this account the practice was intended to be discontinued. And when we come to search we find it never was discontinued, and was never spoken against except in modern days. Indeed St. Paul's putting it along with five other doctrines confessedly perpetual, argues strongly that it was to last as long as they.

If any person reads a text and cannot clearly understand it, let him act thus. Take out all the parallel passages in the margin of his bible, and read them over all together, and gather from them the united meaning if they are really similar, and on the same subject; this, though not an infallible guide, is the best help our case admits of, and in general the student will gain a better notion from such a habit, than from merely reading commentaries.

Bibles with marginal references can be obtained (through a subscriber) from the Society for Promoting Christian Knowledge, at very reduced prices, according to their size. Most clergymen are subscribers to the society, and any parishioner can procure a bible, by applying to the minister of his parish. I shall resume *this subject* in our next number.

SCRIPTURE ILLUSTRATION.

"It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house."—Prov. xxi. 9, and xxv. 24.

They sleep, in the summer, on the tops of the houses at Aleppo, and they do the same in Judæa.

So Egmont and Heyman tell us, that at Caipha, at the foot of Mount Carmel, the houses are small, and flat-roofed, where, during the summer, the inhabitants sleep in arbours made of the boughs of trees. They mention also tents of rushes on the flat roofs of the houses at Tiberias, which are doubtless for the same purpose, though they do not say so. Dr. Pocoke in like manner tells us, that when he was at Tiberias in Galilee, he was entertained by the Shiek's steward, (the Shiek himself having much company with him, but sending him provisions from his own kitchen,) and that he supped on the top of the house for coolness, according to their custom, and lodged there likewise, in a sort of closet, about eight feet square, of wicker-work, plaistered round towards the bottom, but without any door, each person having his cell. In Galilee then we find they lodged a stranger, whom they treated with respect on the top of the house, and even caused him to sup there. This was in the latter end of May.

This writer is more distinct than the others on this point, and I have recited his account at large, because it may perhaps lead us to the true explanation of 1 Sam. ix. 25, 26, which verses tell us, that after they descended from the high place, Samuel conversed with Saul on the house-top; and that at the spring of the day Samuel called Saul to the house-top, or, as it may be equally well translated, on the house-top. That is, Samuel conversed with him for coolness on the house-top in the evening, and in the morning called Saul who had lodged there all night, and was not got up, saying, Up, that I

may send thee away. The Septuagint seem to have understood it very much in this light, for they thus translate the passage, "And they spread a bed for Saul on the house-top, and he slept;" which shews how agreeable this explanation is to those that are acquainted with Eastern customs. As it is represented in our translation, Samuel called Saul to the house-top in the morning, but no account can be easily given for this, it doth not appear to have been for secrecy, for he did not anoint him then, but after he had left Samuel's house, for which transaction the Prophet expressly required secrecy. As they were going down to the end of the city, Samuel said to Saul, bid the servant pass on before us, (and he passed on,) but stand thou still awhile, that I may shew thee the word of God.

A MORNING AND EVENING PRAYER FOR A FAMILY.

THE following are taken from Henry Bull's prayers, published by the Parker Society. Family prayer is usually made by a written form of words; and hence no man can plead inability, but only disinclination, if he lives in his household without the daily worship of God. Should this paper fall into the hand of any man, who thus rises and goes to rest habitually without prayer, the writer earnestly entreats him to consider the sad and dangerous state he must be in, how irreligious a life he is leading, and may he by God's grace repent and turn to God, who is merciful and longsuffering, while there is yet time.

MORNING PRAYER.

O Eternal God and heavenly Father, seeing that by thy great mercy we have quietly passed this night, grant, we beseech thee, that we may bestow this day wholly in thy

service; so that all our thoughts, words, and deeds, may redound to the glory of thy name, and good example of our brethren. And as it hath pleased thee to make the sun to shine upon the earth to give us bodily light; even so vouchsafe to illuminate our understanding with the brightness of thy Spirit, to direct us in the way of righteousness, so that what thing soever we shall apply ourselves unto, our special care and purpose may be to walk in thy fear, and to serve and honour thee, looking for all our wealth and prosperity to come from thy only blessing, and that we may take nothing in hand which shall not be agreeable to thy most blessed will. Furthermore, that we may in such sort travail for our bodies and for this present life, that we may have always a further regard, that is to wit, to the heavenly life which thou hast promised to thy children: and in the mean season, that it may please thee to preserve and defend us both in body and soul; to strengthen us against all the temptations of the devil, and to deliver us from all perils and dangers that might happen unto us. And foreasmuch as to begin well and not to continue is nothing, we beseech thee to receive us not only this day into thy holy protection, but also for the time of our whole life, continuing and increasing in us daily thy grace and good gifts thereof, until thou shalt bring us to that happy state, where we shall fully and for ever be joined unto thy Son Jesus Christ our Saviour, which is the true light of our souls, shining day and night perpetually. And to the end that we may obtain such grace at thy hand, vouchsafe, most merciful Father, to forgive and forget all our sins which we have heretofore committed against thee, and for thine infinite mercies' sake to pardon the same, as thou hast promised to those that ask of thee with unfeigned heart. For whom, as for ourselves, we make our humble petitions unto thee in the name of thy Son our Lord Jesus Christ, in such

sort as he hath taught us, saying, Our Father, which art in heaven, &c.

EVENING PRAYER.

O Lord God, Father everlasting and full of pity, we acknowledge and confess that we be not worthy to lift up our eyes to heaven, much less to present ourselves before thy majesty with confidence, that thou wilt hear our prayers and grant our requests, if we consider our own deservings. For our consciences do accuse us, and our sins witness against us, and we know that thou art an upright judge, which does not justify the sinners and wicked men, but punishest the faults of all such as transgress thy commandments. Yet, most merciful Father, since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel ourselves as it were swallowed up of death and desperation, we utterly renounce all worldly confidence, and flee to thy sovereign goodness, as our only stay and refuge; beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us, neither our negligence and unkindness, which have neither worthily esteemed, nor in our lives sufficiently expressed, the sweet comfort of thy Gospel revealed unto us; but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all hath made a sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy Holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate and such as thou hast forsaken cannot praise thee, nor call upon thy name; but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for

thy grace, shall ever set forth thy praise and glory. And albeit we be but worms and dust, yet thou art our Creator, and we be the work of thy hands; yea, thou art our Father, and we thy children; thou art our Shepherd, and we thy flock; thou art our Redeemer, and we the people whom thou hast bought; thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us; but mercifully chastise us with a fatherly affection, that all the world may know, that at what time soever a sinner doth repent him of his sin from the bottom of his heart, thou wilt put away all his wickedness out of thy remembrance, as thou hast promised by thy holy prophet. Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day for travail, grant, O dear Father, that we may so take our bodily rest, that our souls may continually watch for the time when our Lord Jesus Christ shall appear for our deliverance out of this mortal life, and in the mean season, that we be not overcome by any fantasies, dreams, or other temptations, but may fully set our minds upon thee, love thee, fear thee, and rest in thee in such sort, that our very sleep also may be to the glory of thy name. Furthermore, that our sleep be not excessive or overmuch after the insatiable desire of our flesh, but only sufficient to content our weak nature, that we may the better be disposed to live in all godly conversation, to the glory of thy holy name, and profit of our brethren, through Jesus Christ our Lord; in whose name we make our humble petitions unto thee, as he hath taught us: Our Father, which art in heaven, &c.

The grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost, be with us and remain with us for ever. So be it.

DAUGHTERS OF JERUSALEM.

Paraphrase of Luke xxiii. 28—31.

DAUGHTERS of Jerusalem,
Weep not for me;
Look on your babes; for them
Let your grief be.

Days now are coming fast,
When they shall say,
"Blest is the barren breast
"In that sad day."

Then shall they say, "Ye hills
"Fall on us, fall;
"Mountains, while terror fills,
"Cover us all."

Who, if he burns the green,
Spares the dry tree?
Daughters of Jerusalem,
Weep not for me!

T. W. Maddox, Printer, Southgate, Launceston.

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A CATECHISM ON TRADITION.

What do you mean by tradition?

Any fact or doctrine delivered from one person to ıer.

Give an example?

St. Paul writes to the Thessalonians, "Therefore, ren, stand fast, and hold *the traditions* which ye been taught, whether by word or by our epistle." ıess. 2, 15.)

Then tradition may be given either by word of h, or by writing?

Yes, evidently.

Is tradition then a true guide, or a false one?

It may be either, for the lips or the pen may be to teach either truth or error.

Give some instances?

St. Peter speaks of vain conversation received by tion from your fathers, (1 Peter 1, 18;) here then tion taught error. St. Paul, in the place above ed, bids the Thessalonians stand fast in the traditions had received, here then it taught truth.

When does tradition teach error?

When it is contrary to the word of God; as it says, "Ye have made the commandment of God me effect by your traditions."

Q. Then *tradition itself* is neither good nor bad, but must be examined and proved what sort of doctrine it teaches?

A. Yes clearly so; to condemn it because it is tradition, is neither more or less than saying, that speech and writing are to be condemned.

Q. How did tradition work with the first believers?

A. The first Christians were converted before the New Testament was written, consequently they were taught entirely by tradition.

Q. How long did this continue?

A. Until the New Testament was known and read by the bulk of believers, which of course would be a gradual thing.

Q. How did the Christians know what gospels and epistles were to be received as the word of God, when these were written before their time?

A. By tradition.

Q. By oral tradition, or written?

A. Both, when they lived near the apostles' days.

Q. How do *we* know that what we call the New Testament is really to be received as God's word?

A. By tradition.

Q. By nothing else?

A. I can think of no other way, for God does not miraculously teach us, whether such a book is his word.

Q. But suppose God spake from heaven, or sent an angel or prophet to work miracles, proving that our Bible is his word?

A. Then we should start afresh, and should become the *source* of *tradition* instead of being in its stream.

Q. Then you say that the Bible itself must be proved by tradition?

A. Certainly I do; common sense teaches us this, and no man can deny it, unless he says that God has miraculously revealed his word *to him* anew in these *latter* days.

Q. Then it is foolish to scoff at tradition altogether?
A. Clearly it is, only we may doubt of much that tends to be apostolic tradition.
Q. What makes so many religious people dislike the y word?
A. Chiefly its corrupt usage by the church of Rome, l partly by our attaching a wrong meaning to the rd.
Q. What is oral tradition?
A. That which is handed down by word of mouth, l not written.
Q. Does any church hold *such* traditions *now?*
A. Yes, the church of Rome.
Q. Does the English church receive oral tradition?
A. No, she rejects it utterly.
Q. Can you give an instance of oral tradition in the w Testament?
A. Yes, many, but take one; St. Paul, in his address the Ephesian ministers, bids them to "remember the rds of the Lord Jesus, how he said, It is more blessed give than to receive." None of our gospels mens this saying of the Saviour.
Q. Give me another instance?
A. I will, and a very important one. St. Paul, in aking of the "man of sin," (2 Thess. chap. 2,) s the Thessalonians, that they would understand his rks and tokens, if they remembered what he told m when he was with them; but *we* are in doubt of meaning of the prophecy, because we have never rd his conversation.
Q. If then the church of Rome could faithfully teach St. Paul's discourse on that matter, we should be at loss to comprehend the prophecy.
A. Truly so, but she cannot do this.
Q. You said just now that the Romish church holds h *oral* tradition, and you prove that such was a great

mode of teaching the earliest believers, why then does the church of England reject it altogether?

A. Because it is uncertain at best, and because the use of it has ever corrupted God's word.

Q. Then the church does not ridicule or condemn oral tradition in itself, but only refuses it *now*, because lapse of time and the growth of corruption, has destroyed its value?

A. Truly so.

Q. Then every tradition is a witness?

A. Yes, and like all other witnesses, each must be examined.

Q. But do not many preachers and people declaim against tradition, and describe it as a horrible curse, and a deceiver?

A. Yes, when people do not care to think, they are carried away by prejudice and passion; but a few simple questions would bring them to their senses. Besides they often mean oral tradition, though sometimes they sweep in written also.

Q. What then does our church mean by tradition?

A. Written evidence.

Q. And what is the use of it?

A. First, to certify us that each book of our Bible is truly God's word; secondly, to guide us in doubtful interpretation.

Q. Explain and apply this?

A. Those who deny the Trinity assert of some texts that they are not part of the word of God, and when even this is allowed, there is an after contention about the meaning of sundry portions of it, now the church in both cases appeals to the written witness of the early ages, which is what we call tradition.

Q. Give some instance?

A. There are many places that speak of baptism by water; now the Quakers reject this baptism altogether,

the Baptists refuse it to children, and all the dissenters have departed from the doctrine of the first christians on this matter.

Q. Then why not refute them out of God's word only?

A. That sounds well, but means nothing, for how can you prove a thing by God's word, when the meaning of that word is the very point in question? It is like pretending to decide a difference in a height or distance, by measuring it with a rule, when the parties differ as to the length of the rule, or its graduations.

Q. How would you apply tradition then in the case of a text whose meaning was denied?

A. Thus, Christ speaks of being born of water and the spirit; of later years some have said that the water does not mean water, and that the text does not refer to baptism; I may be surprised at such a singular and unnecessary departure from the plain statement, but instead of arguing on the words alone, I say, that this verse is quoted constantly by Christian writers, from the apostle's day to the 14th century, and that *not one ever understood* it except as referring to baptism. This evidence is ancient, uncontroverted, and universal, and except in mathematics, I know not any style of proof that is stronger.

Q. What are the general rules by which to judge tradition?

A. 1. The evidence must be *written;* 2. It must be *ancient;* 3. It must be *uncontradicted;* 4. It must be *general.*

Q. Why must it be written?

A. As I have said before, word of mouth tradition cannot be trusted, it does not admit of being traced on from age to age, and because of its uncertainty we cast it aside.

Q. Why must it be ancient?

A. Plainly, because if not it may have been *a new thing* invented after the apostolic teaching was lost or corrupted, and all we are seeking is apostolic writing to be explained, when doubtful, by the witness of the early believers.

Q. Why must it be uncontradicted?

A. Because it is *our contradictions* that we seek to settle, and we gain nothing if we only press in witnesses who differ from one another.

Q. Why must it be general?

A. Because the apostles being the *source* of Christian doctrine, all that really was taught by them, would spread into all nations alike; and if the Asiatic churches differed from the African, we should be as much at a loss as before.

Q. Do you know any customs of the church which depend on *tradition only?*

A. Yes, sponsors at baptism, and the duty of not working on the Lord's day.

Q. What! is not infant baptism? is not the duty of christian worship on the Sunday, proveable out of the Bible only?

A. I said nothing about infant baptism, and nothing about *worship* on the Lord's day; I mentioned only sponsors in the one case, and abstaining from labor in the other, a man may worship and labor the same day I suppose!

Q. Then you rest both these equally on tradition?

A. Search through the New Testament, and you will find no where about sponsors, nor the *least hint* that the Christians did not labor on the Lord's day.

Q. Are these the only two customs of the church, which rest on *tradition only?*

A. I remember no other at the present moment, beyond the establishment of the canon of scripture itself.

Q. But one thing more, should you not make

another condition, viz., that tradition must not be *repugnant to* the word of God?

A. Certainly; but the fact is, this requirement will always be fulfilled, when the other four are. No evidence on a text's meaning, or a doctrine, will ever be found, written, ancient, uncontradicted, and general, and yet repugnant to God's word; the laws of evidence and experience shew, that these rules are rigid tests of moral truth.

Q. How would you sum up shortly the truth on this point?

A. I would do it somewhat thus. To reject tradition is impossible, because by it we gain assurance that each book in the Bible is the word of God; but we must refuse all unwritten tradition, because it is unsafe. Traditions must be weighed like other evidences, and due regard paid to their being ancient, uncontradicted, and general; for they have all degrees of power and value, as they vary in these conditions; in every thing we believe, without personal evidence, these are our modes of proof and conviction; and for any Christian to cry out and protest, and feel aversion at tradition in this view of it, is so senseless, that we can only wonder, that Rome's corruption has scared away our judgement, and that our minds are morbid, because her doctrine has been defiled.

THE VICAR OF STOKE.

Chap. II.

THE VISIT—THE INTERIOR ECONOMY OF A CHURCH.

The English clergy are taken from men of all ranks, except the highest and the lowest. You rarely meet with a nobleman in holy orders, and this when it does occur arises from his coming to the title unexpectedly,

by the death of an elder brother, who in the course of nature might have been expected to live as long as he. On the other hand the sons of laboring men are seldom in orders; rare talents or singular events must happen to place them there. But from all other ranks they are taken indiscriminately. The younger branches of nobility, the sons of baronets, gentry, and tradesmen are alike found in the sacred ministry in England. It is a mistake to suppose that much money is needful for a clerical education; a youth at college, if he has it, may spend as much as he pleases; but a lad of fair talents and diligence can pass through the University at a less cost than would apprentice him, and set him up in any trade. And if each clergyman had to state his father's rank and station, it would presently be seen that what I have stated is true. The Vicar's father was a tradesman, and had he followed his parent's business he would have possessed a better income by far than Stoke afforded him. If therefore the good feeling of society has ranked every curate as a gentleman, this respect paid to holy orders is one that belongs only to the office, and can never place a man above his parishioners of any rank, if he has a moderate share of common sense, and a right estimate of his vocation. Indeed the office of a clergyman has a levelling power; he is bound to be the servant alike of rich and poor, in all the duties of his calling; he may not court the great, or shun their inferiors, but as far as he is permitted should associate with all, to gain their good will, and serve the cause of his divine Master.

Our Vicar in his late parish had not worked himself into the homes of his parishioners as much as he ought, and he saw and felt his error on his removal, and resolved to mend the fault in his new sphere. It had not arisen from pride or reserve, or dislike to any class of men, but from the reluctance which the generality of

persons have to converse of religious subjects, or at least to invite and prolong such conversation, joined with the minister's want of moral courage to press such topics on his parishioners. He had always preached faithfully and visited gladly all who expressed any wish to see him; he had attended to the sick, but had not talked enough with the healthy on religious concerns.

You see the doctor and the lawyer very diligent in their vocation, the parson in the week is usually less industrious. Now I pass by the difference that the income in one case is dependent on activity, whereas in the other it is not, (for I do not believe this the chief cause of the disparity,) and would remind the reader that men *seek* these two professionals, they know and feel their want of them; the subjects they handle are deeply interesting to those concerned: whereas men not only do not seek, but rather would shorten and avoid conversations that concern their souls. But suppose there was an eagerness, or to say the least a willingness and pleasure in the minds of our parishioners towards ministerial converse on spiritual things, is it to be doubted that the clergy would feel more zeal and glad readiness to spend their time in such employ? On the other hand to rouse, and admonish, and reprove men, is unpleasant work; to keep them remembering what they would fain forget, and avoid what they prefer to follow, drags heavy on the heart, and they lose sight of an essential difference who make no allowance for this in the life of a clergyman. If the lawyer had to visit and seek out men for clients, who had in general a distaste for law; or the doctor had to go about proposing medicine to them who felt no illness and nauseated his drugs, there would be a closer parallel between the cases; and this I suggest not to justify the neglectful clergyman, but to remind the reader of one cause of this want of energy. Moreover there are hundreds of bright exceptions to this ordinary evil.

It requires less moderate strength to begin anew in a new parish, than to mend in an old one; the reasons of which are so obvious, that they need not be suggested here. Our Vicar then hoped by God's grace to avoid his former fault, and intended at once to get at the minds and feelings of his parishioners. With this view he began his walk one day, and came upon the forge just as Strike was shoeing a horse. I have already told the reader that this Strike was a shrewd and clever man, and one who could think and talk well. The ordinary salutations passed, the conversation soon fell upon church matters, by the Vicar's naming some iron work that was required for some repairs. And what do you think of our brass reading desk? where was it found? said Mr. V. It was taken from the church tower, Sir, but it has never been in the church in the memory of man; it is very nicely made, and if polished up would be a handsome thing,—do you intend to use it, Sir? Why I have no such thought at present, said Mr. V.; what should we do with the reading desk? and besides it would only set the people wondering. I think our reading desk a very cumbersome affair, Sir, was the remark of William. I quite agree with you, Strike, said the other; and the taste of those who put out the brass lectern to put it in was a very strange one: but what has existed for a hundred years cannot be done away in a moment; but who is your friend here? Oh, this is John Blake; his grandfather made the reading desk, when he was churchwarden, so I've heard say. No offence to you John, said the Vicar, but your ancestor has not stinted the parson of room,—how came he to make it so large? Can't say, Sir. The vestry no doubt approved the desk; the old oak one was not half the size, in fact a stout gentleman had no room to sit down in it comfortably. Very likely; but reading desks are not made to sit down in comfortably, and you see by the brass one

that formerly the minister did not sit at all. Yes, Sir, said Blake, but the Vicar in my grandfather's time was feeble, and required to sit sometimes. But at what part of the service could he do it? asked Mr. V. Why, Sir, I think he sometimes sat at prayers, when he was very tired, or when he read the lessons. Of course, replied Mr. V., bodily weakness justifies a man in departing from a rule, but to a person in health there is no part of the desk service in which he can properly sit, and therefore I think the brass reading stand far better than the huge desk, if we had now the choice of using either; but a sudden change would expose us to much evil speaking, and the thing itself is not of vital importance, and moreover a clergyman may justly be censured who acts too much in such things on his own simple opinion. I believe, continued the Vicar, that if an enemy had devised a plan for destroying the inside beauty of a church, he could not have done it better, than it is with us. Pulpit, desk, and pews of all heights and sizes, have defaced the church most effectually. One would think that each man had built a seat according to his fancy outside, and thereupon they all had placed them inside, they are so unseemly and irregular. The only good looking portion is the set of open benches of old oak, which have been suffered to remain. How much better our church would look, if we had all the seats low, the middle aisle clear, a small pulpit on one side, and the brazen eagle to read and pray from. But I see no prospect of this yet a while, though if I live among you long enough, I hope to make you all of my opinion. What a brave large pew the 'Squire's got, said Blake? with a fire place, and all fitted up like a parlour, and carpetted regular, and a table in the middle; I warrant you that pew would hold a score, and yet no one ever comes there, except the 'Squire, his lady, and one daughter; and they have another seat close by for their

servants pretty nigh as large. The 'Squire, said Mr. V., must have a pew fit and convenient for his family and another for his servants, so long as you have pews at all, and my pew you know must come in for a portion of the blame which this system deserves. Mr. Bellamy has inherited it with his house and lands, and we cannot expect that he should see any objection to it, with the Vicar's pew close by, though I certainly have neither table nor fire place. It is the system that is bad, though very good men uphold it without thinking; it is a way "received by tradition from their fathers." If we minded what St. James says, all would be equal inside the sacred walls; we should then have no contrast between 'Squires' pews and Vicars', and the open seats for the poor. Wealth would never shew itself by grand seats in the church, but would be content with the noble mansion. What, Sir! said William, do you mean that all the seats should be alike in the church, and that the like of me should have a pew as good as the 'Squire's? Truly, that's exactly what I mean, said the Vicar. I would have a church so seated that a person coming into it when empty, should not know a rich man's seat from a poor man's, and I say this because nothing short of it, meets (I think) the injunction of the apostle St. James. The blacksmith thought his Vicar must be a real radical reformer; and he looked up rather incredulously. Then you're for universal suffrage I suppose Sir? said he, glancing a little at politics, and curious to know the minister's opinions; don't you think we ought all to vote for parliament members? When I find any thing of the sort in St. James, I shall study it carefully, replied the Vicar; but you forgot, William, I was speaking only of men in church, not in the parish, I did not say Mr. Bellamy's *house* and yours should be alike; there would be nothing in advocating equality inside God's house, if this were not a change from what

tside. And what becomes of your own pew, said
am, with a smile? It would share the same fate
the rest, said Mr. V. I would gladly sing over its
the song of Edom, "Down with it even to the
nd." The thought of any new pewing struck John
e as a very good idea; that worthy man had follow-
s grandfather and father in the trade of a carpen-
nd new and bright visions came over his mind.
dy his eye moved over a large space of seats de-
ed to rise again in greater uniformity; he hastily
ver his stock of timber, and the divers lots and pieces
church oak, which in the way of business had come
his hand, recurred to his fancy as again visiting their
nt abode. He did not care to abolish the grandeur
. Bellamy's pew; the people at large were much
ned to the 'Squire, but under all circumstances
icar seemed to put a good interpretation on St.
's doctrine. Mr. V. had not given chapter and
; but Blake resolved to read through the Epistle
e did not remember the passage) in order to see
ar he might hope that the parish would yield to the
le. Do you think of restoring the seats, and
ng them all alike, said he to the Vicar? I have no
r to do so, said Mr. V., if I wished it, and I should
such a power to rest in myself alone. Our good
re and the farmers have held their seats for the last
ry, the law of the land has not prevented their
on, and all I can do is to persuade them these
s are wrong; and when they believe me, they will
nt to their removal. Shall you try the 'Squire
said Strike, laughing? I shall certainly not enter
ch a topic at my first acquaintance with him, re-
the Vicar; but in time, if conversation is led that
I shall not scruple to state my doctrine; I don't
se I can readily convince him, but if convinced I
e he would act accordingly. You'll have tough

work I fear, said William; it's only two years ago, come next winter, that I fitted in the stove for him, and it cost him £3. I believe I shall have tough work, said Mr. V., but not the more so on account of the newly purchased stove. Mr. Bellamy's father had that pew before him, and his grandfather too; the seat is mixed with all his church habits; he sat there as a child, and there will be many clingings to it, very distinct from the expense it may have caused him. Besides, he will not be more tenacious I expect than farmer Johnson, and farmer Brown; they will all cleave to their seats from old possession, and some will love the consequence it seems to give them in the parish. 'Twould be a rare sight John (said Strike to his friend,) to see you and me sitting by the 'Squire, I don't think I should altogether relish it! Very likely, said Mr. V., and its no part of of my scheme that you should do so; such a plan would be very unseemly and ill-judged, even if it could be executed, which I never dreamt of. You forgot, I never proposed unappropriated seats, I only said make them all alike in appearance. Then you would have us still to have our appointed place said William? Yes, replied the Vicar, my scheme did not interfere with that custom. But suppose the 'Squire did not come to church any Sunday, might strangers go into it? Yes, if it was quite empty they might do so now; if there lacked room, the churchwardens have power to fill up any vacant space. Free seats altogether would never do, said Blake, who had been musing. I don't recommend them replied the Vicar, but why would it never do? Because poor people badly clothed, and perhaps not over clean, might go and sit by fine gentle-folks in silk and satin, and this would drive the gentles from church altogether, they would never stand that. Do you feel so sure that these people would thus sit together, asked Mr. V.? What should hinder them Sir, said Blake?

You and Strike went lately to the great meeting at the large room in the county town, did you not, asked the Vicar? Yes, Sir! Were you there early? Yes, there were not a dozen people there, when we got into the room. Did you sit with the fine ladies then? Bless you Sir! no never thought of it! But what hindered you, did you go by tickets? No, Sir, 'twas all free and open. Was any place appointed for you? No, we sat where we pleased. Then why did you not go and sit among the fine folks? Dear Sir! what a question! we had much rather sit among our own friends, than with them, we liked our places a great deal better where we were. Then I'll tell you, Master Blake, what *did* hinder your sitting among the fine folks, and what *would* work the same, if the Church was thrown open by free seats. It was no law, but your own common sense and natural feelings. There's poor Tom Simson, he's regular at Church, but his dress is shabby, and he is not very clean. Give Tom free liberty all the church over, and he will use it, by *not* sitting next the 'Squire, because he'd rather sit away.

(To be continued.)

NOTES ON THE COLLECTS.

THE COLLECT FOR TRINITY SUNDAY.

One clause of this collect may require explanation. The words, "in the power of the divine majesty," are to be joined with the word "unity," not the word "worship." It does not mean that we, in the power of the divine majesty, do worship the unity, but that we worship the unity of the divine majesty's power.

THE COLLECT FOR THE EPIPHANY.

"Fruition" means "enjoyment." The prayer is that we who know the Almighty at present only by faith,

may hereafter be made happy through his presence with us in heaven. This collect is retained from the ancient service for the day; indeed no modern prayer would have used the phrase, "the fruition of thy glorious godhead," either in the Latin tongue or the English.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The collect here expounds one verse of the Epistle. In 1 John iii. 3, we read, "every man that hath this hope in him, purifieth himself even as he is pure;" "him" may (so far as the English goes) refer either to Christ or to the man, as St. Peter says, "be ready to give to every one a reason of the hope that is in you." But the collect guides us into the true meaning. Every one that hath this hope in Christ, purifieth himself even as Christ is pure. This remark is made only in the English translation.

COLLECT FOR CHRISTMAS DAY.

In this collect we do not pray that we may be regenerate, but that we who are regenerate may daily be renewed. It is not praying that we may be born; but that being born we may live and grow. Suppose in a prayer for married people you met these words, "Grant that we being married and made one flesh, may live in holy love to our life's end," you would see that such prayer did not supplicate for the union, but recognized it as already existing. So it is with the collect, and I write this observation, because the prayer has been singularly twisted in recent days, to elude its witness to a notorious doctrine of the church, singularly, I say, not because it requires great violence so to interpret the English, but because it is easily settled, that such was not originally the meaning intended.

N THE SUFFICIENCY OF HOLY SCRIPTURES.

ERE can hardly be a more important enquiry than is, 'do the Holy Scriptures contain the whole of God's ll as revealed to man?' an enquiry to which most of will answer 'Yes,' in direct opposition to the Papal urch, who boldly answers 'No.' Now, in studying oks of controversy, I have noticed a very artful way shaking that man's belief, who maintains that the itten word contains all the revealed will of God. I ad thus in the lectures of a most eminent Roman ntroversialist. 'When therefore it is pretended to prove the truth of the Catholic religion, by taxing it th additions to God's word, or with restraining the ople from its use, it is manifest that the identical estion is assumed on one side; viz. that scripture is only rule of faith, for if this be not true, and if dition be equally a rule of faith, the Catholic church ot guilty of the alleged corruption. But this, as I have ore observed, is the whole kernel of the controversy ween the two religions; so that, first, the very point dispute is taken for granted, and then our argument based upon it. Assuredly, it cannot be difficult to ve Catholics in the wrong, when the Protestant prin- le of faith is taken as a lemma.' The drift of s sentence is as follows. That Protestants assume ore-hand as a thing that admits of no denial; viz. ipture is the only record of God's will, and therefore t Roman tradition is not for a moment to be endured. bmit that this is not the fact. The case is as fol- s. We assume no such thing. We are in search God's will and word. That this is contained in ly Scripture, none deny; well then, we both agree t Scripture does contain God's will and word. d. Now for another question. How much does it tain? All or part? If any man assume from the nature

of the case, that Scripture must necessarily contain all, because it is Scripture, i.e. written, he makes a very foolish assumption to say the least; but if any man says, I will believe it until I can find another record of authority, and claims equally solid with those of Scripture, this is a very different position. God might employ many ways of conveying his will to man; to say that the written *must* be the only true one, is very stupid, but to say, 'since all agree that the written is Divine, I will wait till another appears with evidence of like authority, and till then, I shall hold Scripture to be the only one,' is quite a different position. Now, Sir, the question, 'how much of God's will is contained in Holy Scripture,' is one that must depend greatly on external evidence. What I mean is this; I do not think that Scripture itself decides the question. I know of no verse, which of itself assures me, that I am to look for all God's will in the written word, and no quotations that I have ever seen, appear to me to prove this. In other words 'Scripture does not assert its own completeness and perfection.' I go then to external witness, since the internal is not sufficient. I ask, what view of Holy Writ was taken by the early Christian church? did the primitive fathers hold Scripture to be perfect and complete, or only a partial exhibition of God's truth? To answer that important question, I submit the following quotations as very strong against the position assumed by Rome, viz. that part of the faith is written in Scripture, and part unwritten, in oral tradition.

Irenæus, Bishop of Lyons, who died only 202, A. D.—'The disposition of our salvation we know not through any other persons than those by whom the gospel has come to us, which then indeed they themselves orally preached, but which afterward, according to the will of God, they traditionally handed down to

us in the written word, as the future basis and column of our faith.'

Tertullian, died 220, A. D.—'As for Hermogenes, let his shop produce the written word. If he be unable to produce the written word in substantiation of his tenets, let him fear that woe which is destined to those who either add to it, or who depart from it.'

Origen fl. 254, A. D.—'In the two Testaments every word that appertaineth to God may be required and discussed, and all knowledge of things out of them may be understood. But if any thing do remain which the Holy Scripture doth not determine, no other third Scripture ought to be received to authorize any knowledge; but that which remaineth we must commit to the ire, that is, we must reserve it to God.'

Hippolytus, 220, A. D.—'There is one God whom we now from no other authority than the Holy Scriptures. 'or just as a person who wished to exercise the wisdom f this world, would not be able to attain it, save by tention to the dogmata of the philosophers, so if we ish to exercise piety toward God, we can exercise it om no other question than from God's own oracles. 'hatsoever matters, then, the divine Scriptures declare, ıese let us learn; and whatsoever matters they teach, ıese let us recognize; not according to our own humour, ' according to our own mind, neither with any wrest- .g of the things delivered from God, but even as he mself wished to show us through the Holy Scriptures, .us let us learn.'

Cyprian, Bishop of Carthage, died 258, A. D.—Whence is that pretended tradition? Does it descend om the authority of the Lord, and the Gospels? or ›es it come down from the mandates and letters of .e apostles? God testifies, that those things are to be ›ne which are written. If then any such precept can › found, either in the Gospel or the Epistles, or the

Acts of the Apostles, let this divine and holy tradition be observed.'

Cyril, Bishop of Jerusalem, died 386, A. D.—'Respecting the divine and holy mysteries of the faith, not even a tittle ought to be delivered without the authority of the Holy Scriptures. Neither repose the slightest confidence in the bare assertions of me your Catechist, unless you shall receive from the Holy Scriptures full demonstration of the matters propounded. For the security of our faith depends not upon verbal trickery, but upon demonstration from the Holy Scriptures.'

Athanasius, 325, A. D.—'The holy and divinely inspired Scriptures are sufficient for the declaration of the truth.' ..... 'Let a person learn only the matters which are set forth in the Scriptures.' ..... If ye are disciples of the Gospels, walk according to that which is written. But if you choose to allege any other matters beyond what is written, why do you contend against us who will never be persuaded either to hear or speak a single syllable beyond God's written word.' .. .... 'These, (viz. the canonical books of Scripture from which the apocryphal books are carefully excluded) These are the fountains of salvation, so that he who thirsts may drink from the oracles contained in them. In these alone is the evangelical school of piety. Let no one add to them, and let no man detract from them. ..... It is the part of mere triflers to propound and speak the things which are not written. ..... What the written word has never revealed, you will never be able to discover.

Jerome, 363, A. D.—As we deny not the things which are written, so the things which are not written we reject. ..... Learn then in the divine Scriptures, through which alone you can understand the full will of God.

Basil, A. D. 363, Bishop of Neo-Cæsarea.—It is a

manifest apostacy from the faith, and a clear proof of arrogance, either to disregard any matter of the things which are written, or to introduce argumentatively any matter of the things which are not written. .... The things which are written, believe; the things which are not written, seek not after.

Ambrose, A. D. 363, Archbishop of Milan.—The things which we find not in the Scripture, how can we use them?

Hilary, A. D. 368.—It is well that thou art content with those things which be written, and in another place he commendeth Constantius, the Emperor for 'desiring the faith to be ordered only according to those things which be written.'

Basil.—It is the property of a faithful man to be fully persuaded of the truth of those things which are delivered in the Holy Scripture, ... and not to dare either to reject or add any thing thereto. For if whatsoever be not of faith, as the apostle saith, and faith is by hearing, and hearing by the word of God, then whatsoever is without the holy Scripture, being not of faith, must needs be sin.

Gregory Nyssen, A. D. 363.—In that only the truth must be acknowledged wherein the seal of the Scripture testimony is to be seen..... For as much as this is upholden by no testimony of Scripture, we will reject it as false.

Augustine, A. D. 390.—In those things which are laid down plainly in the Scripture, all those things are found which appertain to faith, and direction of life.

Cyril of Alexandria, A. D. 428.—'The holy Scripture is sufficient to make them who are brought up in it wise and most approved and furnished with most sufficient understanding..... That which the holy Scripture hath not said, by what means should we receive and account it among those things that be true.'

Theodoret, A. D. 429.—By the holy Scripture alone

am I persuaded. I am not so bold as to affirm any thing which the sacred Scripture passeth in silence. .. .... We ought not to seek those things which are past in silence, but rest in the things that be written.

(To be continued.)

THE ACTS OF THE APOSTLES.

THIS Book, in the very beginning, professes itself to be a continuation of St. Luke's Gospel; and its style bespeaks it to be written by the same person. The external evidence also is very satisfactory; for besides allusions in early authors, and particularly in Clement of Rome, Polycarp, and Justyn Martyr, the Acts of the Apostles are not only quoted by Irenæus, as written by St. Luke the Evangelist, but there are few things recorded in this book that are not mentioned by that ancient Father. This strong testimony in favour of the genuineness of the Acts of the Apostles is supported by Clement of Alexandria, Tertullian, St. Jerome, Eusebius, Theodoret, and most of the later Fathers. It may be added, that the name of St. Luke is prefixed to the book in several ancient Greek manuscripts of the New Testament, and also in the old Syriack version.

This is the only inspired work which gives us any historical account of the progress of Christianity after our Saviour's ascension. It comprehends a period of about thirty years, but it by no means contains a general history of the church during that time. The principal facts recorded in it are, the choice of Matthias to be an Apostle in the room of the traitor Judas; the descent of the Holy Ghost on the day of Pentecost: the preaching, miracles, and sufferings of the Apostles at Jerusalem; the death of St. Stephen the first martyr; the persecution and dispersion of the Christians; the preaching of the Gospel in different parts of Palestine, especially in Samaria; the conversion of St. Paul; the call of Cornelius, the first Gentile convert; the persecution of the Christians by Herod Agrippa; the preaching of St. Paul and St. Barnabas to the Gentiles by the express command of the Holy Ghost; the decree made at Jerusalem, declaring that circumcision and a conformity with other Jewish rites and ceremonies were not necessary in Gentile converts; and the latter part of the book is confined to the history of St. Paul, of whom St. Luke was the constant companion for several years.

DISTRICT VISITING.

THE vastness of the field which demands their exertions, and their own insufficiency to meet that demand according to the promptings of their conscience and the impulse of a truly Christian charity, are matters which lie heavily upon the mind of many faithful, zealous clergymen. In the discharge of those duties which, in a populous parish far exceed the physical abilities of the strongest and the most devoted minister, great assistance may be derived from parochial visiting associations, acting in subordination to the clergy. By kind yet not intrusive inquiry into the wants, both temporal and spiritual, of the poor; by well-timed aid; by encouragement and counsel; by exhortations to the duty of reading the Scriptures, of public worship, of sanctifying the Lord's-day, of regulating the behaviour of their children; by directing them, in cases of sickness, or of ignorance, or of troubled conscience, to their appointed pastor, such an association may work incalculable good, and become powerfully, though indirectly, instrumental in preaching the gospel to the poor. But it is incumbent on me to caution the parochial clergy against relinquishing the superintendence and direction of these auxiliary labourers; and against delegating to them their own peculiar functions and duties, as the commissioned interpreters of Scripture, as the Lord's remembrancers for his people, and as the appointed guides of their devotion. There is a special promise of blessing annexed to ministerial service; and the sense of that specialty ought not to be effaced from the minds of our flocks, by the permitted intrusion of laymen, however pious and zealous, into that which belongs to our own peculiar office. If this be not attended to, you must expect that tares will spring up in the wheat, and that your visiting societies will become so many nurseries of schism.—*Bishop of London.*

THE STAR WHICH GUIDED THE MAGI.

WHAT planet that? which sheds so mild a light,
To pierce the darkness of o'ershadowing night?—
Forth from the beauteous East behold it rise,
Ascending slowly through the starry skies.
Is it old Saturn, who, in glory crowned,
With fiery belt, hath girt himself around?
Or is it Mars, that drags his bloodstained car,
With gory redness beaming from afar?
Or has fair Venus left her Paphian grove,
And fled in silence to the seats above?

Ah no, not Venus: though with love it shine,
Her love is human—this is love divine.
Nor does the peaceful Star convey, like Mars,
A nation's discord or intestine wars,
Nor does it more, a crown of glory bear—
A crown of thorns its Master first must wear!

Guide me, blest Star! Oh, guide my earthly course,
That I may trace thy glory to its source:
Through dangers, sorrows, and life's stormy sea—
Thro' snares and luring pleasures, lead thou me!
Nor when at last I tread Death's shadowy vale,
And pass through opening Jordan, may'st thou fail!
But may'st thou still thy cheering light afford,
And guide me to my Saviour and my Lord.

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THE VICAR OF STOKE.

CHAP. III.

BAPTISM.

On his first coming to Stoke Mr. V. found (what is common) many sad and erroneous notions among people on the subject of baptism; and as this is the y beginning of every one's connexion with the urch of Christ, he saw it his duty to try and teach m better views. The writer to the Hebrews has call- this doctrine, one of the first principles of the trine of Christ, and to attempt "going on unto per- ion" without laying this foundation, is alike contra- o scripture, and to reason. The case stood thus: ny of the poorer classes thought that registration, in ne way, altered the necessity of baptism; others still ned it as an old custom, which they felt no desire to ontinue; others thought it *unlucky* for a child not e baptized, though they hardly knew why; and ny of the higher class only regarded it as a kind of nestic festival, looking very little at its spiritual im- tance or meaning. The Vicar from his first coming l introduced baptisms after the second lesson in ine service, he did not take this step violently, he not absolutely *refuse* to christen children at any er time, but he tried to win over the people to a

return to this beautiful custom and seemly order of the church. And this worked well: the custom had been long lost in Stoke parish, no inhabitant could remember its ever having been done, but the revival excited no opposition, and in a short time all the parishioners fell in with it; the more readily, because Mr. V. endeavoured to show its reasonableness, without raising dislike by making it compulsory. The objections were at first, that it lengthened the public service, already (in the opinion of some) too long; to meet this, the Vicar did not recommend it at Morning Service on the Sunday. Another was, that the whole congregation can feel no interest in each child's baptism; the ready answer was, that the service provides for their prayers on the infant's behalf: indeed as the prayer book directly requires it, so the service is plainly written for *public* usage. I am apt to think that when the people set themselves violently against the revival of any church custom, there is often some fault in the minister's *manner* of introducing it, and the *tone* he assumes for it, is bad passion, and not religious principle, that usually engenders such opposition, and we all know that in most men, these feelings are ruined, by every stern assumption of (even lawful) authority.

Occasionally in the pulpit, and frequently in conversation, Mr. V. reminded his hearers of the following truths. That registration is an act of the government, to have an account of births, but baptism is the ordinance of Christ, to admit us to membership with him; that one is of Cæsar, the other of God, and they have no connexion at all with each other. Formerly children were registered by the parish minister when they were christened, now the government has appointed another officer to take an account of births, as soon as the births take place. The registration act is a thing invented of late years, the baptismal solemnity is as

old as the days of the apostles. Furthermore, he taught his parishioners that the baptism of infants was ordained for the washing away the stain of original sin, and that this is called "regeneration;" that grown up persons may not be baptized without first repenting and believing in the Lord Jesus Christ, and professing such faith, and that *their* regeneration depended on this faith and penitence, but that infants received God's gift out of his mere mercy, they putting no hindrance in the way. Some of his hearers objected to this, and said it was not agreeable to Holy Scripture; some said it was contrary to the articles of the church of England. The Vicar would have wondered at this last assertion, only we hear such strange things, that we are past wondering; and in one of his sermons (delivered on occasion of a baptism on Sunday afternoon) he spoke to the congregation in this way,—"You will see, brethren, at the end of the baptismal service a clear statement of our church doctrine; you will read these words, '*It is certainly God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.*' Notice I pray what this saying is. It does not declare that all children are saved, but they which are baptized. Again, it does not conclude this from God's character of mercy, but from his revealed word; and lastly it makes the promise through baptism, to such as have committed no actual sin. If you should say *all* dying infants are saved, the church does not say they cannot be. If you conclude their salvation from God's mercy, the church holds her peace; all her utterance is, that *from God's word* we can certainly conclude that all infants baptized, and dying free from actual sin, are undoubtedly saved. Observe well, beloved brethren, this doctrine; our church speaks when God's word speaks, but she does not pronounce where his word is silent. It is quite lawful for us to

hope for every child that dies, but we have *promise* only where it has been baptized, because God's word teaches us that children are 'born in sin,' and it does not reveal to us any time or mode whereby this is cleansed except through baptism. Your little one was born of a sinful nature, you reject baptism, *when* therefore do you think it becomes regenerate? It can have no faith, nor any thing else you can fancy as producing the change; it was born of the old Adam, when and how, think you, did it put on the new? 'I speak as unto wise men, judge ye what I say.' If you are content to surmise and presume on God's mercy, I have nothing to say; if you want promise you will seek in vain through scripture, for what you require, apart from the one baptism for the remission of sins. And why, my brethren, are any of you staggered at the doctrine of infant's baptismal regeneration? You would not be shocked at the belief that they die in Christ! you would not stumble at the sure and certain hope of their being in heaven! why then deny them regeneration? do they go to heaven the unregenerate? You will allow them glory hereafter, but not grace now; you reason with Nicodemus, 'how can these things be?' you can bear the greater, but bend under the less; and if you conclude their salvation from the promises of God's word; allow they are born in sin, yet say they die in righteousness through union with Christ, while you stagger at the doctrine of that union, surely you strain at the gnat and swallow the camel! For to believe that infants are regenerate at all, without seeing any sign, or holding any promise of such a thing, is a harder faith than to embrace this hope through the ordinance of baptism: and I cannot but believe that the strong dislike among some good people to the doctrine, arises from not duly considering what the doctrine really is! Does not the sentence just quoted, mention the infant's freedom from after and

actual sin? and does not this plainly teach you that our sins need an after cleansing, if we would be undoubtedly saved? Again, the statement is confined to infants; an adult may be baptized, but his heart may have been insincere, his faith and repentance not sound and real, and then remember our church does not teach his regeneration. Simon was baptized (as you read in the Acts of the Apostles), yet St. Peter presently told him he had no part or lot in the matter, because his heart was not right with God. Baptism, with the conscious, depends for its blessing, on the state of mind of the comers thereunto; and it is only dying infants that are absolutely assured of salvation, through God's gift to them in baptism. If then, brethren, you would not cast a slight on Christ's own ordinance; if you desire your offspring to be taken into covenant with him, do not neglect their baptism; and while this sacrament plants them in Christ, remember that yourselves cannot rest on any thing but a lively faith in Jesus, to save you from your sins. 'He that is washed must afterward wash his feet, if he would be clean every whit;' and no doctrine of the church does other than bid you rest your hope upon Christ hourly, and examine yourselves whether ye be in the faith, lest after being in infancy planted in Christ, you be afterwards cut off and withered."

In this way did the Vicar preach on the occasion of a baptism in church. Some of his neighbours declared he was not, in this respect, an evangelical minister; but the truth was this; in resting all religion on Christ, in humbling the sinner and exalting the Saviour, in proclaiming human depravity by nature, and the work and renewal of the Holy Ghost; in teaching our free justification by God's love and Christ's merits, and not our own works and deservings, Mr. V. was truly evangelical, even in the common use of the term; but in subscrib-

ing to the prayer first and denying afterwards, he rather failed, not perceiving how he could in this way be an honest man. The book of Common Prayer is in every body's hand; if a clergyman preaches contrary to it, assaults its doctrines in any part, then thoughtful people must wonder, and it must appear to them that popularity is bought at the price of sincerity; and they who do so are not respected, though they may be (for party purposes) praised.

To be continued.

ON THE OFFERTORY.

In the Communion Service of the Prayer Book, just after the Nicene Creed, we meet with the following directions, "Then shall follow the sermon or one of the homilies ..... Then shall the priest return to the Lord's table, and begin the offertory, saying one or more of these sentences ....." The offertory therefore means the part of divine service when the offerings of the congregation are collected, which are called in the prayer afterwards their "alms and oblations."

Now as several of our Bishops have expressed a desire to restore the use of the offertory, it may not be amiss to present our readers with some remarks upon the matter.

1. The Communion Service being used every Sunday, it is clear that the reformers of the Prayer Book and the church (bishops, clergy, and laymen, who at the time ratified their doings,) intended the offertory to be used every week.

2. They were probably moved to this, by St. Paul's direction that the Christians should every week, on the Sunday, lay by in store as God had prospered them;

the apostle speaking of this as his common order in the churches.

3. The custom has been lost among us, and it has been usual to collect the alms only of the communicants and not of the congregation, which is depriving the poor of many offerings that ought to come to them.

4. Collections for missionary and other charitable societies, are commonly made at the church door; it is now recommended that they be made through the offertory.

5. In favor of the offertory I should say, that it was more devotional than a church door collection, and that it was quite as voluntary; besides it is the way appointed in the prayer book. If I go to hear a lecture, or see a sight, or attend any public meeting, and a collection is made, the door seems the fittest place for it; but as a part of church service, surely it is more seemly for the alms to be collected while appropriate sentences are read from scripture, and to be presented as a thank-offering to God.

6. As to objections: the writer of this paper cannot think of any, so he must take up some that he has heard. It is said, that the offertory for societies is calculated to lessen the alms for the poor; this is easily replied to, how can it do so more than the collection at the door for the same societies? In either case each giver will bestow just what he pleases to the society, and just what he pleases to the poor; they who urge this objection seem to think that the offertory is like a tax, fixed in its amount, and compulsory in its payment.

7. We have been used to monthly sacraments, and then only have we had the offertory, and that too only for the communicants. Very true; our decline is manifest. But suppose, as a beginning, we still keep to

a monthly offertory, (beside the great Festivals,) and collect from the *whole congregation*, here would be a step towards recovery; the poor would be benefitted, and none injured, for many (I am sure) would be willing to give, who do not feel prompted to join the holy supper.

8. It would be wrong to neglect the offertory, simply because every regular attendant at church does not feel disposed to give every week. He is not compelled to do so; "let every man do according as he is disposed in his heart," but he should not object to the opportunity being allowed to others. There is such a variety of circumstances in human life, that the week to one may have been prosperous, to another adverse; now each should give accordingly.

9. The objection to the offertory for societies is groundless. Every collection for them is openly declared before hand; every giver knows what he gives to, and he knows also that the collection for the poor will come on the next Sunday, so that he can allot his charity to each, precisely as he pleases. It is strange to hear this objection from those who advocate church-door collections.

10. To return all at once to the weekly offertory, may not be in every place possible, consistently with peace and edification. It is unreasonable to think what has been let slip for generations can be recalled in a moment; nor are the clergy called upon to fight for customs, however seemly, with that firmness that befits the preacher of fundamental truth. The neglect of them has been passed over by those in authority for a long time, and the revival of them may sometimes require a similar grant of time to do it in. Sudden changes in religious worship startle men, they wonder what they mean.

11. At the offertory the minister preaches in his sur-

plice; this has been seriously raised as an objection. If he did not, he must read prayers in his surplice, and then preach in a gown, and then resume the surplice; these changes of dress are undesirable, and therefore he keeps one robe on through the entire service. In the offertory there is an opportunity afforded for every one in the congregation to give something to the poor, (or other charitable object;) there is no "necessity," and therefore there need be no "grudging:" and the clamor that has sometimes been raised against it, is very unreasonable, and unworthy of charitable and thinking men. It has no more connexion with Popery, than it has with Mahomedanism. It is enjoined in our own prayer book, and if any persons think they serve true religion by opposing it, truly it may be said to such, "This persuasion cometh not of him that called you."

THE LORD'S DAY AMONG THE FIRST CHRISTIANS.

For the name of this day of public worship, it is sometimes, especially by Justin Martyr and Tertullian, called Sunday, because it happened upon that day of the week, which by the heathens was dedicated to the sun; and therefore as being best known to them, the Fathers commonly made use of it, in their Apologies to the heathen governors. This title continued after the world became Christian, and seldom it is that it passes under any other name, in the imperial edicts of the first Christian emperors. But the more proper and prevailing name was the Lord's day, as it is called by St. John himself, as being that day of the week whereon our Lord made his triumphant return from the dead. This, Justin Martyr assures us, was the true original of the title. "Upon Sunday," says he, "we all assemble and

meet together, as being the first day wherein God, parting the darkness from the rude chaos, created the world, and the same day whereon Jesus Christ our Saviour rose again from the dead: for he was crucified the day before Saturday, and the day after (which is Sunday) he appeared to his apostles and disciples:" by this means observing a kind of analogy and proportion with the Jewish Sabbath which had been instituted by God himself. For as that day was kept as a commemoration of God's Sabbath or resting from the work of creation, so was this set apart for religious uses, as the solemn memorial of Christ's resting from the work of our redemption in this world, completed upon the day of his resurrection.

Therefore we may observe, all along in the sacred story, that after Christ's resurrection the apostles and primitive Christians did especially assemble at the first day of the week: and whatever they might do at other times, yet there are many passages that intimate, that the first day of the week was their solemn time of meeting. On this day it was, that they were met together when our Saviour first appeared to them, and so again the next week after: and on this day they were assembled when the Holy Ghost so visibly came down upon them, when Peter preached that excellent sermon, and converted and baptized three thousand souls. Thus when St. Paul was taking his leave at Troas upon the first day of the week, when the disciples came together to break bread, i.e. (as almost all agree,) to celebrate the holy sacrament, he preached to them sufficiently intimating that upon that day it was their usual custom to meet in that manner; and elsewhere giving directions to the Church of Corinth, as he had done in the like case to other Churches concerning their contributions to the poor suffering brethren, he bids them lay it aside upon the first day of the week, which seems plainly to respect their religious as-

semblies upon that day, that every one according to his ability, deposited something for the relief of the poor, and the uses of the church.

After the apostles, the Christians constantly observed this day, meeting together for prayer, expounding and hearing of the Scriptures, celebration of the sacraments, and other public duties of religion. "Upon the day called Sunday," says Justin Martyr, "all of us that live either in city or in country meet together in one place;" and what they then did, he there describes, of which afterwards. This doubtless Pliny meant, when giving Trajan an account of the Christians, he tells him that they were wont to meet together to worship Christ upon a set certain day; by which he can be reasonably understood to design no other but the Lord's-day; for though they probably met at other times, yet he takes notice of this only, either because the Christians, whom he had examined, had not told him of their meetings at other times, or because this was their most public and solemn convention, and which in a manner swallow up the rest. —*Cave's Primitive Christianity.*

THE HOMILIES.

It is one grand difference between the church of England and the church of Rome, that in the former, *all* the people can easily know *all* her doctrines; in the latter, this is quite impossible. All the doctrines of the church of England are in the prayer book. She has also set forth two books of homilies, said to contain a godly doctrine, and necessary for the times when they were written, from these three we can gather her teaching. In the church of Rome, Popes and Councils without number, decretals, bulls, and a vast variety of authorities (sometimes contradictory to each other) set forth the Roman tenets, so that the search is one of great difficulty to find out what her doctrine really is,

my present purpose is with the Homilies. One difference must be noticed: all the prayer book is declared to be agreeable to the word of God; of the homilies it is only said that they contain a godly doctrine, very necessary for the times when they were composed; neither clergyman nor layman is expected to agree with *every word* in them. I suppose if twenty intelligent members of the church, were to read over all the homilies, *not one* would agree to *every thing* said there; they are sermons, and though *in the main* very good and useful, are not supposed to be free from error. I might read a volume or two of modern sermons, I might think them valuable and useful, I might say the times required such preaching, and yet I might find just fault with many things, either as overstated, or erroneous, or untrue.

At the time of the reformation, few of the Romish clergy were preachers, legends of the saints, and divers superstitions, formed the favorite topics of their discourses, how then (we may ask) could the reforming bishops supply the churches with sound doctrine? they could not fill the pulpits with able and faithful preachers, where could they get them? Even the priests who conformed to the Reformation, were quite unfit (and perhaps somewhat unwilling) faithfully to preach the pure Gospel, the only safe way then was to compose good sermons *for them*, and require them to read them to the people. Now this is the real origin of the homilies. The plan at last adopted was this. When a clergyman was deemed able and fitted for a preacher, he was licensed for this work by the Bishop: in all other cases he was required to read a homily. A very little acquaintance with the history of the Reformation will shew us, that this was absolutely the only safe way; the only way to keep out Romish preaching; the only mode of effectually carrying out the great work, the

Bishops had to do. In our own days, the clergy compose and preach their own sermons, but any man can see that at the first, such a permission would have required of the curates, what (by long habit,) they were unfit for, and what could not well be entrusted to them. The homilies deserve an attentive reading; there are two societies, publishing them at a cheap rate, (the Society for Promoting Christian Knowledge, and the Prayer Book and Homily Society) in these sermons will be found very strong language against Rome; such as the state of the times was liable to produce; and a very clear doctrine of our justification by the faith of Christ alone, and not by our own works or deservings. I cannot furnish so good an account of them, as is to be found in Blunt's History of the Reformation, from which therefore I offer the following extract.

"The first of those successive publications, by the circulation of which Cranmer built up the faith of his country, was Erasmus's Paraphrase of the New Testament, translated into English, a copy of which, as well as of the Bible, was to be set up in every parish church; the next, a volume of Homilies, twelve in number.

"The objections which Gardiner directed against the Homilies were many of them just enough in logic, though feeble in themselves; for it was alleged, that the doctrines of the Homilies and of the King's Book did not always agree; nor did they; but this only served to show (what was the truth) that, when the latter was published, Cranmer was counteracted by other influence; or else (what was equally the truth) that his own opinions had in the interval undergone considerable revision. Justification by faith only, a doctrine, which in the King's Book had been greatly qualified, is made a leading principle in the Homilies; and certain superstitions of the church of Rome, which in the former were tolerated, if not encouraged, in the

latter were absolutely forbidden. It may be noticed, in passing, that on some points, as on that of human corruption for instance, a tone of greater moderation prevails in this book of the Homilies than in the other which appeared in 1562, prepared by Queen Elizabeth's bishops, principally, it has been said, by Jewel. Such a volume had been promised in an advertisement affixed to the former one; and many of the subjects actually treated in it are there enumerated, though not all: but the composition, it should seem, was reserved for those who completed the Reformation. In neither case, however, can the several Homilies be assigned to their several authors with any certainty. At the same time, in the first volume (for with regard to the second no single Homily of them all has been appropriated,) there is reason to think that the one on "salvation" is Cranmer's own, as perhaps those on "faith" and "good works;" and internal evidence arising out of certain homely expressions, and peculiar forms of ejaculation, the like to which occur in Latimer's sermons, pretty clearly betrays the hand of the Bishop of Worcester to have been engaged in the homily against "brawling and contention;" the one against "adultery" may be safely given to Thomas Becon, one of Cranmer's chaplains, in whose works, published in 1564, it is still to be found; of the rest, nothing is known, but by the merest conjecture. On the whole, the key to the right understanding of either volume is not the Calvinistic controversy,—for amongst all the Homilies, as Bishop Burnet observes, there are none relating to the divine decrees, but the horror of papal abuses, which drove the compilers into some hearty expressions in contradiction to them, particularly in those for the Nativity and Whitsunday,—expressions which would rather have recommended themselves to the honest extravagance of a Latimer than to the caution of a Cranmer, and which

have accordingly given occasion to many doubtful disputations both in metaphysics and theology. Still, the Homilies must have been most wholesome lessons for those times, when minor differences were merged in the broad distinction between Romanists and men of the new learning, and in the one great struggle for the liberties temporal and spiritual of the church of England."

ACTION IN PREACHING.

WHETHER action may not be yet of use in churches, where the preacher addresses a mingled audience, may deserve inquiry. It is certain that the senses are more powerful as the reason is weaker; and that he whose ears convey little to his mind, may sometimes listen with his eyes till truth may gradually take possession of his heart. If there be any use of gesticulation, it must be applied to the ignorant and rude, who will be more affected by vehemence than delighted by propriety. In the pulpit, little action can be proper, for action can illustrate nothing but that to which it may be referred by nature or by custom. He that imitates by his hand a motion which he describes, explains it by a natural similitude; he that lays his hand on his breast when he expresses pity, enforces his words by a customary allusion. But theology has few topics to which action can be appropriated; that action which is vague and indeterminate will at last settle into habit, and habitual peculiarities are quickly ridiculous.

It is, perhaps, the character of the English, to despise trifles; and that art may surely be accounted a trifle which is at once useless and ostentatious, which can seldom be practised with propriety, and which, as the mind is more cultivated, is less powerful. Yet as all innocent means are to be used for the propagation

of truth, I would not deter those who are employed in preaching to common congregations from any practice which they may find persuasive; for, compared with the conversion of sinners, propriety and elegance are less than nothing.—*Dr. Johnson.*

RELIGIOUS EDUCATION.

But what, after all, it may be asked, what is meant by religious education? We reply, that knowledge is not necessarily religion; nor is it religion to be able with emulous facility to answer religious questions. Indeed, a Christian mind must be rather shocked than gratified with the irreverent manner in which such solemn questions, as, "Who made you?" "Who redeemed you?" "Who sanctified you?" are sometimes propounded and answered in charitable school, as if neither the teacher nor the pupil attached any greater importance to the inquiry than if it had been asked, "who was the first King of England;" or "what are the signs of the zodiac?" The religion which ought to be inculcated on the minds of the infant poor is something far higher; it is the religion of Christianity—the religion of the Bible. They must be early instructed to view themselves as accountable beings; they must be taught the importance of consulting the dictates of conscience; they must be shown their true condition as fallen and sinful creatures, and their need of that all-sufficient atonement which was offered upon Calvary for the transgression of mankind. We must further unfold to them the irreversible obligations of their baptismal vow. We must endeavour to implant those principles which may subdue their evil tempers and early propensities to vice; by creating reverential fear of God, and by teaching them to look with filial penitence and grateful hope to the sacrifice of our Redeemer, and to endeavour also to tread in his footsteps, and to copy his sacred example.

Every essential idea and doctrine relative to faith, id humility, and love to God, and Christian duty, and ernal rewards and punishments, must be rendered as far possible intelligible to their minds, and be fixed by rong and pleasing association upon their hearts. In a ord, all the details of their duty, private, social, religious, id political, must be gradually unfolded before them, id inculcated *upon right principles*, as the fruits of hristian faith, the evidences of the renovation of their inds, and of their meetness for an eternal world.—*District Visitors' Manual.*

PARENTS' EXAMPLE.

v the daily School of L——, one of the scholars was ard cursing and swearing, and it was found that the tle creature was in the habit of using this horrid lanage. I asked her, who taught her to swear thus? id she replied, "my father!" I was much shocked at is answer; but I fear that not only in this, but in too any instances, such a reply could be made. Children arn vice quicker than virtue; the schoolmaster can little against the parent, though he can do much ith him. If children see no signs of religion in the ouse, they will be little affected by what they learn school.

If a child hears his father and mother constantly arreling, how can they expect him to believe the hristian truth, that we should love one another as hrist also loved us? If he listens to cursing and earing, what can he think of the New Testament he ads in, which bids him remember the day of judgent, when we must give account of every evil word? he sees drunkenness, or dishonesty, what must he el when his parents have him instructed in the book

which condemns their whole conduct? It is no wonder if our Sunday and day schools, bring forth apparently so little fruit, when every thing that can undo religious teaching is found in the irreligious lives of parents; and when they who ought to use schooling as a help to godly education, actually reverse it all, by the power of bad example.

Children are sharp observers; they notice our conduct more quickly than we imagine, and act upon what they see. If you tell a lie to shield yourself in any troubles, your child (if he witnessed it) will soon learn to do the same. A person who had visited a sick man, sent him, on his return home, some meat, and a little wine, bidding his wife use it only for his eating and drinking, and not to allow any one else to partake of it. She promised to do so; indeed the quantity given was very small, being meant only for the sick man. When it came, his appetite failed, and he touched but a few morsels; the wife thereupon thought herself at liberty to break her promise, and she with her sister, finished the dish, and mixing a little wine with some hot water and sugar, they shared this also.

The next day the visitor called; "did your husband relish the meat Mrs. M.?" Oh yes, Sir, thank you very much. I sent but a little, knowing his appetite is small; did he eat it all? Yes, Sir, said the wife! (I cannot tell whether she blushed as she uttered this falsehood.) Now Mrs. M. had broken her promise, but how much better would it have been to have told the truth! The sick man could not eat all the meat; when cold it was useless to the husband, and the woman had no means of recooking it: the wine indeed she might have spared, but she thought to cut short all enquiries by a plain untruth. If she had said he ate only a small part of it, she naturally expected the visitor might ask what became of the rest; she trembled for the wine;

but no question was asked, and the giver went away. Now her two eldest children were present; they *saw* their mother and aunt eat up the meat, and they now *heard* her say, their father had eaten it, so they had a good lesson in lying.

The father recovered. "Betsy, my dear, (said he some time afterwards,) take a jug, and fetch me a pint of beer, and mind don't you drink any." The child went on her errand, and in due time returned. The edge of the jug was wet; "You have been drinking it," said the father. "No, I have not," was the ready but false reply. Now the child perfectly remembered her mother, and the meat and wine; she thought it could be no great harm to tell lies about eating and drinking, because her mother had done so, and she spoke out her denial without a blush or hesitation. "I'm sure you have tasted it (cried her mother); never tell me here's a pint, and look there's the mark of your tilting the jug: how came the wet about the side?" "I jolted it in carrying," said the girl. "That won't do, you little story-teller; its only wet on one side." The girl was too young to argue the point, and she dared not remind her mother of the visitor's enquiry about the meat sent to her father; but she had learned the early lesson in lying.

THE ATONEMENT, NO SUBJECT OF RESERVE IN EVANGELICAL TEACHING.

Whatever be the reserve which Jesus maintained concerning the necessity and efficacy of his sufferings, in order to procure forgiveness for sinners, yet he does distinctly, and without any reserve, from the first to the last of his ministry, declare the necessity and the effi-

cacy of faith in him, in procuring the forgiveness of their sins, and their full acceptance with God. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that *whosoever believeth in him* should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten son, that *whosoever believeth in him* should not perish, but have everlasting life." "*He that believeth on him is not condemned,* but he that believeth not is condemned already, because he believeth not in the name of the only begotten son of God." "Verily, verily, I say unto you, *he that believeth* on me hath everlasting life." "And this is the will of him that sent me, that *every one* which seeth the son, *and believeth on him,* may have everlasting life, and I will raise him up at the last day." "If ye believe not in me, ye shall die in your sins." "He that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." "This is the work of God, that ye believe in him whom he hath sent." But I need not go on to multiply quotations. The words which I have given were spoken by him at the very beginning, and at the very end of his ministry, as well as at intermediate periods. And you must see that they are abundantly sufficient to show that, upon this point, that is, *upon the necessity and efficacy of faith in him, to secure a sinner's forgiveness with the most high,* there was no reserve in the Lord's teaching.

In whatever other respects his teaching may be described as a system of reserve, it is nowhere, nor at any time, a system of reserve as regards *the readiness of God to receive and to pardon the repentant sinner.* And I wish to draw your attention the more particularly to this point, because there is nothing in the preaching of the atonement at the present day, which

raises more hostility and alarm in those who oppose it, than that it presents God as a God ready to forgive.

How unreservedly the Lord offers him in this character, you know. He presents him to us as a Lord to whom his servant owed ten thousand talents, and who in wrath commands him to be sold, with his wife and children, and all that he had, that he might pay this great debt; but who, when that servant casts himself at his feet, and supplicates his forbearance, is *moved with compassion, and looses him, and forgives him the debt.* Again, he sets him before us as a creditor who had two debtors; one owing him an hundred pence, and the other fifty, and who, *when they had nothing to pay, frankly forgave them both.* And you know too how he shows him to us in the person of the wronged and forsaken father, who sees, *while he is yet a great way off,* the returning prodigal, and runs, and falls on his neck, and kisses him. And when the penitent wanderer asks but the place of a servant, in the home where he had abandoned and forfeited the place of a child; the father calls for a robe, and a ring, and all that could mark his perfect restoration to the full privileges of a freeman, and commands that the house should resound with feasting and joy at the return of his lost son; and the Lord tells us that this joy but shadows forth the rejoicing which fills the courts of heaven, at the return of one repentant sinner to God.

Here is no reserve with respect to an important part of the doctrine of the atonement; the very part, as I said, which creates most jealousy and alarm, and on account of which chiefly, I presume, the preaching of that doctrine is discountenanced.

Having said this, which I think is most important that you should remember, I shall not stop to examine any of the instances which are alleged as examples and proofs of this reserve. Some of them are fairly alleged

in the case; but there is the strangest violence done to Scripture, to wring additional instances from it when the more obvious ones are exhausted. But we are not concerned in looking closely at them, because what they are intended to prove is in a general way to be admitted. It is not to be questioned that the Lord upon several occasions shewed a desire to conceal his miracles; that at times he seems to adopt the parabolical form in teaching, for the veil which it throws over his meaning; and that in his preaching and teaching, the great truths of his own divinity and atonement, seem generally to have been held back.

But it is with the inference from these facts that we are concerned. And that is, that the Lord's example in this case is binding on us as a rule of conduct, because the reason on which it was founded still remains in full force. For the reason is settled to be, that it requires a preparation of heart to receive and profit by these great truths; and that it was in tenderness to those who wanted this preparation, that he held back from them what they would have rejected or abused, and what therefore could not be offered to them without fearfully enhancing their guilt. And, as it is not to be doubted that the public preaching of these great truths now, would subject multitudes to the same fearful hazards, it is thought that it is plainly our duty to imitate the Lord's reserve, and to hold them back, except where there is due preparation to receive them aright.

Now the first remark that I would make upon this reasoning is, that it proceeds upon the infinitely precarious, I might say, infinitely improbable assumption, that we can determine all the reasons which actuated the blessed Lord in this part of his conduct. This is plainly assumed, I say, when we are asked to convert the Lord's example in this or any such case, into a rule of conduct for ourselves upon the grounds alleged,—

namely, that the reason which determined his conduct obtains no less in our case. For, unless we knew all his reasons, there may plainly be some which have reference so exclusively to his office, the point of the dispensation at which he was placed, and other circumstances peculiar to him; that while they made it right and suitable for him, they might render it wrong and unwarrantable in us.

Nor can it be said that this is a bare and vague possibility, such as may be alleged in almost any case to suspend decision and action. Because the differences between him and those who teach in his name now are so numerous and obvious, that it would be presumable that they, or some of them, may have entered into the motives of his conduct, or actually constituted the motives of it; even if we could not show from scripture that they actually did.—*Bishop of Ossory.*

LET US DEPART.

It is recorded that, shortly before the destruction of Jerusalem, the guards, on closing the Temple for the night, heard a loud voice, saying, "Let us depart."

Still evening comes: the busy crowds, which fill
The spacious streets by day,
Silent, have slunk away,
Each to his peaceful home, and all is still.

Fast by the temple-gate, the sacred band,
With drowsy sleep opprest,
In silence sink to rest,
With armour girt, with glittering lance in hand.

But, hark! a voice is heard; the hollow sound
Along the empty halls,
Along the echoing walls,
Like distant thunder, slowly passes round.

The sleeping guards send forth a startled cry:
Stricken with sudden fear,
They seize the quivering spear,
And the sharp sword, as though a foe were nigh.

The sound has passed away: they sheath their swords,
But fear has filled their breast;
None now can sink to rest;
Again they hear the voice; they hear the words—

"Let us depart!—We have no people here;
Our temple they profane,
With blood our altars stain;
The end is soon—destruction cometh near.

"Let us depart!—Our prophets have they slain;
And their Redeemer's blood
Has swelled the sacred flood,
Which calls for vengeance loud, nor calls in vain.

"Let us depart!—The time for grace is past;
The eagle on thy wall
Shall triumph at thy fall;
Zion, thy years are told, and this thy last."

Jehovah's voice had ceased. The solemn sound
In echo died away,
Nor longer seemed to stay,
Than once to pass the awful sentence round.

The temple stood; but He, the temple's Lord,
Had left His holy place—
Had left the wretched race
To mourn in sorrow His neglected word.

T. W. Maddox, Printer, Southgate, Launceston.

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THE VICAR OF STOKE.

CHAP. IV.

THE SICK-BED VISIT—THE SEDUCTION.

It is an obvious truth that sickness tries a man's religion, and when it is not attended by acute pain, the rious Christian will make it a season for pondering ell his condition in the sight of God, his life past, and is hopes for the future. Soon after preaching the last rmon, which I have given the heads of, our vicar was alled to visit the sick-bed of one of his parishioners. Ir. Brown was a farmer of standing and respectability; bachelor, living on an estate partly rented, and partly is own; a member of the church by his baptism and nfirmation, but not always attending on the service of ie Sunday. For sometimes he idled the day in doors, wandered over his farm, or went to a meeting-house, the humour took him, though oftener still, he went church, either morning or afternoon. His life had en of a cast too common; drunkenness and bad lanage were not unfrequently sins of his; and a general sregard to the heart's religion, would describe his aracter, even if I did not mention that though unmard he had several children. A fever took hold on him, d for a few days he hung between life and death; on s reviving a little, he expressed a wish to see the

parish clergyman, and Mr. V. immediately came. I am very ill, Sir, said Mr. Brown, when the minister entered his room. I fear you are, (said the other); your life has been despaired of, though I am thankful to see you are recovered a little. B. I have not lived worse than many of my neighbours, but I feel quite unfit to die; I recollect many sins, I hope God will pardon me. You said, Sir, that I was made a child of God in my baptism in one of your sermons, but I could not get much comfort from that thought. V. I should both wonder and be sorry if you could, because you have lived in sin long since that time, and it would be madness indeed if you rested on such a hope. B. I could not do it, Sir; no man could give me consolation by any doctrine about my baptism. V. I at least should never offer you such comfort; had you died in infancy I should have named that consolation to your parents; but a grown up man, who has sinned wilfully, must have a renewed cleansing, through the precious blood of the Reedeemer, and by repentance and faith in him. B. It seems to me Sir, that preach what you will, the greater part of your hearers can find no hope in their baptism. V. I quite agree with you, they who defile themselves wilfully, can draw no consolation from the truth that original sin was washed away; without repentance and true faith, sin actual remains. B. I have often been drunk, I have been accustomed to swear and take God's name in vain; in fact I feel I have lived an irreligious man. V. Yes, and there is another sin too, that you have not mentioned; think of Peggy Blake! Here Brown colored a little, and was silent for a few minutes. "Can my sins be forgiven? was at last his mournful enquiry." V. If you truly and earnestly repent of them, and believe with all your heart in the Lord Jesus Christ, the gospel bids you to hope in the divine mercy. Brown here called in the nurse, who gave him some liquid which he drank,

and lay silently, for a short space on the bed. Shall I leave you now, and call again to-morrow, asked Mr. V.? No, Sir, stay I entreat you, who knows I shall live till to-morrow? and I want to ask you many questions, wait a little. The Vicar sat silently for some time. Brown got better, and began again. "Peggy Blake is a trouble to my mind, Sir, though I did name her. What can I do?" Marry her, if yourecover, (said Mr. V.) nothing else can stand in the place of *that* amendment; repentance cannot be true, where we do not try to recompense those we have wronged; you cannot undo your drunkenness, but by forsaking it; nor your evil language, but by avoiding it hereafter; but you can take one step towards making amends for the sin of your seducing that woman. B. Oh, Sir, God knows if I do get up again I will live a new life; but if I marry a woman so much beneath me, how shall I stand with my neighbours? V. And if you *do not,* how will you stand with your God? Brown murmured a little, and seemed sore troubled. Farmer Jackson (said he) is now a very religious man, and he married very well, though he had committed, before that, the same sins that I have. V. True; perhaps he is; God only judges, but then Farmer Jackson did not become religious till after his marriage, and then his injury to the poor woman was past mending. Remorse was all that was left him, your case is different, you are a single man still. It was here evident that Brown did not anticipate this turn of the conversation. The Vicar insisted that he must make the mother of his children his wife, or all his repentance was a delusion, since she was still unmarried, and would rejoice at the union. But, Sir, said he to the Vicar, Peggy does not expect such a thing, nobody expects it, I am in a station above her, and it would quite overturn the rules of society. V. You have already overturned the law of God; and I stand here, my dear friend, not to

discuss the custom of the world, but to preach to you the law of God; I cannot compel your obedience, but I am bound to declare, that without it there is no true repentance; and consequently no promise of pardon. Peggy does not expect it, likely enough, that is because she does not believe you will obey God rather than marry beneath you. To her you are a seducer, at the church only can you show yourself a penitent, really and truly. And you are not engaged to any other woman, so no fresh assault will be made on female rights and feelings; your path is clear, I do not say it is smooth, how can you expect it to be?—Peggy Blake was the daughter of a labourer on Brown's farm, a pretty girl enough, and the story is an old one, when we record its issue, that the young farmer led her from the ways of virtue: the father patiently bore his daughter's dishonour, and Brown was never unkind to her, except in the sin he led her into; he behaved to her with some degree of tenderness, and supplied her sufficiently with money. He was not prepared for the stand the Vicar now took with him; in his illness he vowed repentance and reformation of all his vices, except this: he would have been content to *forsake* Peggy, but he never dreamed of *marrying* her. He looked at society in hope to make some good match hereafter with money and a wife, and now Mr. V. thrust the word of God and his duty clear in the face of all such expectations. The Vicar felt the necessity of pushing this point home to his hearer's heart, and so he resumed. You sent for me now Brown, to pray with you and for you, to teach you the way to peace and pardon, did you not? Surely I did Sir, said the sick man. And can you find fault with my counsel, as a minister of God? Brown thought a little, but the case was too clear for casuistry, and he faintly answered, it was right. Your repentance then would be rotten, and my word a lie, if I consoled you

with the hope of mending your drunkenness, while you offer no retribution for your injury to that poor girl. There is happily no impediment, your children are at her knee, you and she are unmarried, your wishes may waver, but your conscience cannot utter an uncertain sound. (But the sound though not uncertain was unpleasant, and the farmer felt uncomfortable.) There are many religious and happy men, Sir, who were wild in their youth, and yet they did not marry the woman they kept company with. My dear friend, replied the Vicar, is not this vain talking? If such persons were turned in heart to God after their own marriage, or after the marriage (if it should so happen) of the unhappy females they had deceived, then the reparation I speak of was impossible, and they had only to "sorrow after a godly sort," for the wrong they had done; but *you* are not so situated, and I tell you in the name of God, that your plain duty is to marry the mother of your children. If you will not, I have no power to offer any comfort as to the forgiveness of your sin; you know I dare not speak peace, where there is no peace. Brown suspected this to be sound reason, but he tried to argue a little further. In marriage Sir, (said he) there should be an inclination and affection on both sides; it should not be compulsory, which it must be in my case, if I acted even under constraint even of my conscience. The Vicar replied, "True, Mr. Brown, and if you had now to make your *choice* of a wife, what you say about inclination would be correct, but I say you have already *done that* you are not free to do as you please, you promised the girl marriage you well know, and to talk of inclination or unfitness, is almost, I fear, the same with a husband debating that question after he has lived with his wife, as long as you have known poor Peggy. The law of the land has no hold on you; but there is the real difference. Do you think a man can ruin a poor girl, and then cast her away as unworthy of his station

in life, or unfitted to share his home? And can you on your sick bed calmly imagine that God will regard you as a penitent, when you will not cancel the sin you have committed, so far as man is able do it? If you had stolen money, could you deem it true repentance, if having a part of it still by you, you refused to restore it to the owner? You can never perfectly restore Peggy to her lost position, but you may raise her in part from the degradation you have cast upon her; and believe me, whatever is to be your future lot as touching happiness and prosperity, you had better seek it in doing what is right, than in what you fancy more expedient. The girl is beneath you in station, but she has no other fault, except through you, and you have more right to expect God's pardon and blessing with her, than you can possibly have, if you marry any other. If you recover, and mean to run on in you old course, I dare say you may get a wife of your own rank, and with money, but remember my words, in the sight of God you are not free; and your repentance is a delusion, if you will not follow a plain path: I think in this case, you would be as happy very soon, as your neighbours who are wedded, because your conscience would be at ease, and your wife is of a cheerful description, and of fair reputation (saving through you,) besides, any thing of disappointment must be patiently borne as a chastisement for your past offence. Look at many of our 'Squires and great people in the towns, (said the sick man) they sin as I have done. And if they truly and heartily repent (interrupted the Vicar) they must in your circumstances act in the same way. That such a course might introduce persons of mean birth into great families, if it were at this moment to be followed, I doubt not: but remember that mean and genteel are terms unknown before God, and there is but one law of Christ for the truly penitent, and that is to undo any wrong done to

another as far as they are able. "If I have done any wrong to any man I restore fourfold," said the repentant Zaccheus; this was a mark of true repentance: apply that rule to the injury you have done to poor Peggy; you cannot by such act entirely wipe out the sin you have committed; through penitence of heart and humble prayer, must you look to the Redeemer for that cleansing; all I say is, such is the conduct that must accompany your sincere repentance. Brown pondered, and said nothing, and the Vicar thought it best to leave him to his own reflections.

ON ANCIENT AND MODERN HYMNS.

In days such as ours when divinity and polemics seem almost equivalent terms, when truth lies at the bottom of a well, the angry foam, and turbulent din, on whose surface make the eyes dim, and the head giddy, ere the actual search is commenced; when the narrow path is intersected by cross-roads, and so beset by contradictory directing-posts, that it is a matter of slow and careful study to find out which is the straight gate, perhaps we are apt to look back on primitive times too exclusively, as a standard in controversy, and a rule of faith, forgetful that they are also our best model in religious feeling, a soundness of heart which was unquestionably the result, though, as we too well know, by no means the necessary result, of their soundness of head. In ages of controversy, when orthodox belief is rare, nothing is more to be guarded against than the habit which is often insensibly acquired of regarding the church, merely as our dogmatic teacher; her canons are studied to the neglect of her liturgies, or her liturgies are searched into only for the controverted doctrine implied in them; we forget that however truly it may be

her most solemn office to teach us what to believe, it is also her blessed mission to teach us how to pray.

To this end it may be refreshing to turn aside from the whirl of theological contention, and trace the channels in which from time to time the church has poured forth her prayer and praise; to close our ears to the din of polemical divinity, and listen to the solemn melodies wherewith she hymns the triumphs of her Lord.

It is clear, then, that in seeking for a standard whereby to mould the heart for heaven, we must not turn our eyes to an age of discord; for if controversy has a tendency to give undue prominence to particular articles of faith, this is still more the case with matters of feeling, so that it may be possible to adhere severally to each point of primitive doctrine, and yet distort the whole, and see it in such wrong perspective, that it is a very doubtful question whether God will recognize it for his truth; or at all events, we must not draw our pattern from an age which has, as it were taken the principle of division to its heart, and not only confesses but glories in the temper of schism. For a model of feeling we must look back to times when right faith was not merely common, but if I may use the expression, nature, when although in all ages men have erred concerning the truth, the effort was to believe wrong, and however some might stray from her fold, the idea of unity was visibly and ceaselessly brought before the minds of men in the "one Holy Catholic and Apostolic Church;" when the "Communion of Saints" was a palpable fact to all, not a truth sustained in the hearts of a few to be dimly realized in life, or patiently longed after and waited for in hours of loneliness and prayer; when the praises of the church could roar with a holy boldness and exultation on high, borne on by the force of that all prevailing "We."

It may be interesting, as an illustration of the differ

ent tones of feeling prevalent in our own and early times, to compare Ancient and Modern Hymns and Prayers; and do I not think we can do this thoughtfully and earnestly, without deriving a salutary reproof, and lesson to ourselves; for in condemning the spirit of the age in which we live, however much our own hearts may yearn towards purer and holier days, we must be cautious lest we imagine our deprecation of the sin absolves us from it, not to deem ourselves untainted with the tinge of our times, because we feel it to be a taint. It has too much wormed itself into every corner of our devotions, and our creed, that we alone should be employed; and even while we gaze with love and wonder on the primitive model, our eyes may be already too much dimmed by the dust, and dazzled by the glare around us, to perceive half its beauties; yet still let us gaze on, and one by one its fair proportions will unveil themselves to the eye that find them.

In prayer we have still an authorized model, full of the primitive spirit, because drawn from primitive sources; and perhaps it would be better in accordance with the patience and meekness of a christian temper, if we were humbly to thank God for the precious draughts of catholic truth therein preserved to us, rather than waste our energies in vain lamentations over what has been spilt on the way. But in an uniform collection of hymns, the deficiency of the English Church has been frequently regretted, and each man is left free to supply the want where he will. And certainly, most abundantly has this freedom been made use of; by nothing perhaps, is the desirableness of an established liturgy, more practically proved than by the painful variations in our hymn books, shading through all grades of feeling from the most rapturous ebullitions of excitement, to the cold propriety of what has of late years gone under the name of orthodoxy. It is but too

clear, we none of us know our parts well enough to sing in harmony without the music before us.

It may be one step towards preparing the way for an authorized hymn book, to turn people's attention to the sacred songs of the ancient church, and the remainder of this little article will therefore be devoted to a brief suggestive comparison between Ancient and Modern Hymns.

We shall immediately be struck with one essential difference; the former were ecclesiastical, the latter are merely individual; and this distinction may be traced throughout their whole construction, if indeed the whole difference between them may not be reduced to this head. Thence arises the grandeur and majesty of the ancient hymns; they were the voice of the spouse of Christ, and therefore bear a far different impress from the unequal and tremulous accents of a single christian. They have less of personal character and sentiment, and more of the universal spirit of religion; they are free from fitful bursts of joy and grief; and full of the tempered and chastened, yet trusting and hopeful character, of Christianity. There is an evenness of tone about them, a calmness and depth of expression, a sober joy, a holy penitence; in short there is more of the spirit of the church, and less of the spirit of man: they not only utter our feelings but guide them, they teach us as one having authority, and not as the scribes. There is precisely that difference of tone between an ecclesiastical chant, and a methodist psalm tune.

Again, they have a truthfulness of feeling which is distinctive, they come to the mind as thoughts rather than as words; they do not seem to have felt in order to be written, but simply to have been written, because they were felt.

To become sensible of the difference we have but to take one composition of each kind, and compare them carefully throughout.

Our church has preserved three of the hymns of the ancient church in her services, namely, the Te Deum, the Sacramental Hymn, commencing "glory be to God on high," which is found in nearly a similar form in all the primitive liturgies, and the Veni Creator Spiritus, in the Ordination Service. Of these, the latter with sorrow be it confessed, is not a little clipped of its fire and energy, in its passage from Latin into English; it bears too much of the Sternhold and Hopkins stamped about it, to be altogether recognized as the work of early times, and of the two former, the Te Deum will best suit our present purpose. I have searched carefully, and I cannot find any modern production which comes up to this noble out-pouring of praise, even sufficiently to admit in any degree of a comparison, yet for its own sake it will well bear examination. It is supposed to have been composed about the end of the fourth century by St. Ambrose, Bishop of Milan on occasion of the conversion of St. Augustine, and for more than fourteen hundred years has been the organ of the church's daily thanksgiving, as well as the worthy channel for the overflowings of her more especial praises, and this of course would be sufficient to give it an interest far above the composition of any individual in our own age, even supposing it had no integral superiority, but who can read it with an earnest mind, and say it has not? Listen to the sublime invocation at the beginning which seems to please us in the midst of the heavenly host praising God, raising us beyond ourselves, and the turmoil of daily life, to the society of apostles, and prophets, and martyrs, and the holy church throughout all the world, all who in feeble tones like ourselves once lisped those very words, and now cast their crowns before the Lamb; or why do I say seems? Angels are surely crowding round us, and they alone can comprehend the full meaning of that glorious thanksgiving, our

weak praises soar so boldly to heaven, because borne on by the strong tide of theirs. Then the rapid yet most reverential summary of the Church's faith in the succeeding versicles concluding in a burst of prayer, the application of those blessed truths to our own hearts; at once a creed, an office of praise, and a supplication, an act of faith, and gratitude, and love, realizing the communion of Catholic feeling in the unity of the Catholic faith.

It would be instructive and humiliating, to institute a contrast between some Ancient and Modern Hymns on the same subject, but this would involve us in details inconsistent with the object of this Magazine, and it may be sufficient to point out the name of a few such as the majestic solemnity of the Dies Iræ, and "Lo he comes with clouds descending," or Day of Judgement day of Wonders, the Exultation of "Salvete Flores Martyrum," and "O weep not o'er thy children's tomb." It would be hopeless to trace the minute points of distinction, and it is not so much perhaps by the consecutive perusal of two or three hymns, that the beauty of the ancient mode will be so much felt, as by studying them in connexion with our own life, until the heart becomes imbued with their spirit, and then I do not think we can fail to be impressed with their blended freshness and soberness of feeling, their richness of imagery, and their majesty and universality of thought.

Note. Any who may wish to follow up this comparison will find the great body of the primitive Latin hymns in the Breviarum Romanum; many of them have been translated with good taste by the Rev. Thomas Chandler, in his Rhymes of the Primitive Church.

ON MATHEMATICAL AND MORAL PROOF.

If we attempt to uphold any doctrine of the church, every objector asserts that we cannot prove it, and there is often not a little error and confusion of ideas, as to what proof, and what kind of proof the subject admits of. Now I shall in this paper endeavour to remind our readers, of the two kinds of proof, on which all truth must be made at last to rest. In one case we shall have certainty, in the other strong probability, one is absolute, the other admits of degrees of strength. Thus if I want to shew that the square upon the longest side of a right angled triangle is equal in area to the two squares together described on the other two sides, I make it out so that there can be not the least degree of doubt on the matter. If I want to prove the apostolic ordinance of infant baptism, I must go upon the strongest probability. And if any man objects to this last conclusion, that it fails in absolute and invincible demonstration, and therefore is practically useless, he acts unreasonably, for in all moral questions men universally proceed on the strongest probability. When we have once established (or what is the same thing in effect, when our opponents allow the divine authority of) Holy Scripture, then, whatever the Bible asserts is proved, but if Scripture only gives intimations, and we have to make inferences, then the dispute will rest upon the correctness of such inferences, and the existence and force of such intimations. I say that all our acts, in moral and providential affairs, rests on the strongest probability; a man journeying comes to cross roads, he has no proof which is the right one; he never travelled the way before, or he forgets the route if he did, he must follow one of these roads, he considers the directions of all these, and the various helps he can lay hold of, to guide him, and after duly considering the matter, and using all his wits and all his information,

he takes the one that has the strongest probability on its side; should you not think an objector a foolish fellow, who said "you cannot prove to a certainty you are right," you had better go the other way, because you cannot demonstrate rightly the correctness of this, forgetting that still less could he prove the rightness of the others. I teach the apostolic succession of the clergy, an opponent remarks I cannot prove every link in the chain: very true, I know the thing to be inherently impossible: if the succession be a truth, its proof must be impossible, to give a list of the Bishops, even if all were agreed on the list, does not convey a certificate of every consecration, and no certificate (if we had them all) could prove its own authenticity, the only question is the probability of the thing argued first from our Lord's promises, and then from the recorded continuance of such a deligation, as it appears every now and then in ancient writers. To say the doctrine is false because we cannot prove every link, is like saying to the above named traveller, that his chosen route must be wrong, because he cannot prove it mathematically, or beyond the possibility of doubting. I cannot prove the change of the Sabbath, or the right of women to the Holy Supper, or the right of infants to receive baptism, or the authenticity of the various books of the New Testament. I cannot (that is to say) give rigid demonstration as I can, in the property of the aforesaid triangle, but they who expect such proof are unthinking men, and they who use its necessary defect, as an argument, are unreasonable and uncandid. Suppose every book in the world destroyed, and every human being dead except myself, I should be convinced from Euclid that the three angles of a rectilineal triangle are equal to two right angles: but a chain of evidence is wanting for the proof of all moral and religious questions; now evidence admits of and implies degrees of probability,

mathematical power, has nothing to do with the witness of men.

Suppose you should say, I will receive neither the epistle to the Hebrews, nor infant baptism, unless you can prove that an apostle wrote the one, and taught the other; I am at a loss: I can give only the same kind of evidence for faith, and that the proof of probability; any captious man may catch at my proof in every part; there is no invincible demonstration, nothing like Euclid, nothing that excludes degrees of probability, and gives absolute certainty. I am like the traveller, and you like his censurer; I take the most probable road, you say "take the other, because this is merely probable," but is not the other less so?

Where the Bible speaks (I am addressing Christians) then we ask no stronger demonstration, but suppose we inspect it differently? How then? Its power of proof is destroyed! And who is to arbitrate? How shall we best attain to truth in this case? Some say the New Testament teaches infant baptism by the analogy of infant circumcision; the ancient fathers thought so, but leaving that debate, our safest way is to seek for the actual practice of the early Christians, because acts are more tangible than opinions, and more easily discovered. Now I find the custom of infant baptism uncensured (as to its being scriptural or apostolic) in the century after the apostles. I find it every where used in the church all the world over till modern days. Scripture analogy leans towards it some say, but others think the tilt of the beam too small, but when we cast in, the practice of the days immediately succeeding the apostolic, the proponderanced is decided and evident. Here is my proof; I confess I have no other, it is not mathematical, it is not rigid, but it is precisely the same that assures me of the authenticity of the Bible, and of the same species! Let any candid man enter on

this question, "How do you prove that the Book of the Revelations is the word of God, written by St. John? let him use the same tests of proof that men commonly use in objecting to infant baptism, let him write down the mode and process of the demonstration and right sure am I, that he shall find out the fallacy of saying, "we will have absolute proof, or we reject the doctrine, we will not take probability, we demand demonstration!"

If your life depended on reaching a certain place by the evening, and you came to the cross roads, as I have feigned the traveller; you must and you would act, as I have described him to do. The importance of the step would never teach you to take the least probable road, because the most probable was not certainty. But where prejudice does not interfere, men in every day act on probability as they would on proof, they only ask for what cannot be given, when they are opponents and casuists, and think to weaken their adversary's case, by shewing he has not, what they might know from the nature of the case, he cannot have. My aim in this paper is not to discuss the subject at length, but to suggest the thought, and I venture to propound the axiom, that in moral and religious controversies, when they lead to any action, our practical proof is the strongest probability.

THE FIRST EPISTLE OF ST. CLEMENT TO THE CORINTHIANS.

St. Paul mentions Clement in Philip. iv. 3, and the epistle of his now offered to the reader, was read in the early Churches, along with the other epistles and gospels. It is now not received as a portion of inspired Scripture, but it is (as a human composition,) entitled to great respect. The object of it is not very different

from that of St. Paul's epistle to the same people. The editor's remarks on the epistle, shall be given at the end of it.

The Church of God which is at Rome to the Church of God which is at Corinth, elect, sanctified by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ, be multiplied unto you.

The sudden and unexpected dangers and calamities that have fallen upon us have, we fear, made us the more slow in our consideration of those things which you enquired of us; as also of that wicked and detestable sedition, so unbecoming the elect of God, which a few heady and selfwilled men have fomented to such a degree of madness that your venerable and renowned name, so worthy of all men to be beloved, is greatly blasphemed thereby. For who that has ever been among you has not experimented the firmness of your faith, and its fruitfulness in all good works, and admired the temper and moderation of your religion in Christ, and published abroad the magnificence of your hospitality, and thought you happy in your perfect and certain knowledge of the gospel? For ye did all things without respect of persons, and walked according to the laws of God; being subject to those who had the rule over you, and giving the honour that was fitting to such as were the aged among you. Ye commanded the young men to think those things that were modest and grave. The women ye exhorted to do all things with an unblamable and seemly, and pure conscience; loving their own husbands, as was fitting; and that keeping themselves within the bounds of a due obedience, they should order their houses gravely, with all discretion.

II. Ye were all of you humble-minded, not boasting of any thing; desiring rather to be subject than to govern, to give than to receive; being content with the

portion God has dispensed to you; and harkening diligently to his word, ye were enlarged in your bowels, having his sufferings always before your eyes. Thus a firm, and blessed, and profitable peace was given unto you; and an unsatiable desire of doing good, and a plentiful effusion of the Holy Ghost, was upon all of you. And, being full of good designs, ye did with great readiness of mind, and with a religious confidence, stretch forth your hands to God Almighty, beseeching him to be merciful unto you, if in any thing ye had unwittingly sinned against him. Ye contended day and night for the whole brotherhood; that with compassion, and a good conscience, the number of his elect might be saved. Ye were sincere, and without offence towards each other; not mindful of injuries. All sedition and schism was an abomination unto you. Ye bewailed every one his neighbour's sins, esteeming their defects your own. Ye were kind one to another without grudging, being ready to every good work; and, being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God, whose commandments were written upon the tables of our hearts.

III. All honour and enlargement was given unto you; and so was fulfilled that which is written, "My beloved did eat and drink, he was enlarged and waxed fat, and he kicked." From hence came emulation, and envy, and strife, and sedition; persecution and disorder, war and captivity. So they who were of no renown lifted up themseves against the honourable; those of no reputation against those that were in respect; the foolish against the wise, the young men against the aged. Therefore righteousnes, and peace are departed from you, because every one hath forsaken the fear of God, and is grown blind in his faith, nor walketh by the rule of God's commandments, nor liveth as is fitting in Christ; but every one follows his own wicked lusts,

having taken up an unjust and wicked envy, by which death first entered into the world.

For thus it is written: "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof: and the Lord had respect unto Abel, and to his offering. But unto Cain and unto his offering he had not respect. And Cain was very sorrowful, and his countenance fell. And the Lord said unto Cain, why art thou sorrowful? and why is thy countenance fallen? If thou shalt offer aright, but not divide aright, hast thou not sinned? Hold thy peace: unto thee shall be his desire, and thou shalt rule over him. And Cain said unto Abel his brother, Let us go down into the field. And it came to pass, as they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and emulation wrought the death of a brother. For this our father Jacob fled from the face of his brother Esau. It was this that caused Joseph to be persecuted even unto death, and to come into bondage. Envy forced Moses to flee from the face of Pharaoh, king of Egypt, when he heard his own countryman ask him, "Who made thee a judge, and a ruler over us? Wilt thou kill me as thou didst the Egyptian yesterday?" Through envy Aaron and Miriam were shut out of the camp from the rest of the congregation seven days. Emulation sent Dathan and Abiram quick into the grave, because they raised up a sedition against Moses, the servant of God. For this David was not only hated of strangers, but was persecuted even by Saul, the King of Israel.

V. But not to insist upon ancient examples, let us come to those worthies that have been nearest to us, and take the brave examples of our own age. Through zeal and envy, the most faithful and righteous pillars

of the church have been persecuted, even to the most grievous deaths. Let us set before our eyes the holy apostles: Peter, by unjust envy, underwent, not one or two, but many sufferings: till at last, being martyred, he went to the place of glory that was due unto him. For the same cause did Paul in like manner receive the reward of his patience. Seven times he was in bonds; he was whipped, was stoned; he preached in the east and in the west, leaving behind him the glorious report of his faith; and so, having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the west, he at last suffered martyrdom, by the command of the governors, and departed out of the world, and went unto his holy place, being become a most eminent pattern of patience unto all ages.

VI. To these holy apostles were joined a very great number of others, who, having through envy undergone in like manner, many pains and torments, have left a glorious example to us. For this, not only men, but women, have been persecuted, and, having suffered very grievous and cruel punishments, have finished the course of their faith with firmness, and though weak in body, yet received a glorious reward. This has alienated the minds even of women from their husbands, and changed what was once said by our father Adam; "This is now bone of my bone, and flesh of my flesh." In a word, envy and strife have overturned whole cities, and rooted out great nations from off the earth.

VII. These things, beloved, we write unto you, not only for your instruction, but also for your own remembrance: for we are all in the same lists, and the same combat is prepared for us all; wherefore let us lay aside all vain and empty cares, and let us come up to the glorious and venerable rule of our holy calling. Let us consider what is good, and acceptable, and well

pleasing in the sight of him that made us. Let us look stedfastly to the blood of Christ, and see how precious his blood is in the sight of him that made us. Let us look stedfastly to the blood of Christ, and see how precious his blood is in the sight of God; which, being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all the ages that have gone before us; and let us learn that our Lord has in every one of them still given place for repentance to all such as would turn to him. Noah preached repentance; and as many as harkened to him were saved. Jonah denounced destruction against the Ninevites; howbeit they, repenting of their sins, appeased God by their prayers, and were saved, though they were strangers to the covenant of God.

VIII. Hence we find how all the ministers of the grace of God have spoken, by the Holy Spirit, of repentance. And even the Lord of all has himself declared with an oath concerning it: "As I live, saith the Lord, I desire not the death of a sinner, but that he should repent;"—adding farther this good sentence, saying, "Turn from your iniquity, O house of Israel. Say unto the children of my people, Though your sins should reach from earth to heaven, and though they should be redder than scarlet, and blacker than sackcloth, yet, if ye shall turn to me with all your heart, and shall call me Father, I will hearken to you as to a holy people."

(To be continued.)

OF MINISTERING IN THE CONGREGATION.

And within these same bounds we have confined ourselves. Episcopacy and Presbyterianism (as excluding Episcopacy) cannot be true together, any more than any other two opposites. If Episcopacy be Apostolic and an

ordinance of God, Presbyterianism is not; if Presbyterianism is, then Episcopacy is not; and this was ever so held until these modern days, when men have consented to merge their differences into a common indifference; and is probably still held by the dissenters from our Church. For they felt that to justify their schism, it was necessary to show that our Church required things unlawful, and Episcopacy was accordingly counted among the signs that our Church was a portion of Antichrist. Episcopacy was denounced as Antichristian.

Without imitating their harshness, we, in our turn, would say, since Episcopacy is an Ordinance of God, to abandon it is sin; the degree of that sin, or its effects, we are not called upon to pronounce on, nor would we. Only, as watchmen, we are bound to warn against this, as against every other sin; and the more against this, because men are now so careless about it. Even Calvin spoke very differently when he said, "they are worthy of any Anathema, "who when they can have Bishops, have them not." So neither then would we take upon ourselves to say anything as to the efficacy of the Sacraments administered by those, whom we cannot hold to have been rightly ordained. We hold only that they have not *duly received the commission* to administer them, And this will be plain to any Presbyter, if he make the case his own. As Presbyters, we *received no commission*, either alone, or in conjunction with others, to ordain others to dispense the word of God, and His holy Sacraments; and what we have not received, we cannot give. That word and those Sacraments we do administer, because we have been commissioned so to do; we do not pretend to empower others, because, not being commissioned, we have not been empowered. In like manner, neither Luther nor Wesley, (any more than Calvin, who was himself never ordained,) had any commission, by themselves, or with

other Presbyters, to ordain others; and so those ordained by them *have received no commission* to administer the sacraments. Mere length of time cannot mend the original invalidity. And this original difficulty seems to have been felt alike by Luther and Wesley. It is well known that Wesley reluctantly took the step of ordaining at all; that he meant those whom he ordained to be subordinate auxiliaries to ministry; and that, to the last he refused, in the strongest terms, his consent that those thus ordained should take upon them to administer the Sacraments; he felt that it exceeded his powers, and so inhabited it, however it might diminish the numbers of the society he had framed. In like manner Luther, as has been observed, gave to those ordained by him, new titles; not venturing to attribute to them those belonging to the offices conferred by the regular ordination. But irregular practice is the parent of irregular principles; and the wider deviation incident to that practice begets a new train of principles, Man must justify himself in his own sight; if then he conform not his practice to his principles, his practice will bend his principles. The legality of even Presbyterian Ordination, the theory, that the right of Ordination resides "in the body "corporate of the Church" (to be of any use in this argument it must be "in any section of the Church"), these and the like, are so many after thoughts to justify what was done in the first instance on Paul's plea of "necessity;" "I forced myself therefore, "and offered a burnt offering."

But while maintaining that they only are *commissioned* to administer the Sacraments, who have received that commission from those appointed in succession to bestow it, we have never denied that God *may* make his own Sacraments efficacious, even when irregularly administered; we should trust it might be so: some of us are bound up by ties of affection to those very Protestant bodies, which it is supposed we should so harshly *and wantonly* cut off from the Church of Christ.

POETRY.

ON THE RECULVER CHURCH, KENT,

Once Two Miles from the Sea, over which it now leans.

Ye Sister Towers, that crown the beetling steep,
How far the sailor views you, o'er the deep;
How high, while land beneath the horizon lies,
Above the seas your lofty summits rise!
Oft upon you the morning seems to glow,
While sleeps in darkness all the plain below;
As on a sage the light of knowledge shines,
While darkest ignorance the world confines.

There was a time when, distant from the shore,
Scarce could ye hear the angry billows roar;
When these white cliffs, that hang above the sea,
Seemed a green churchyard on a grassy lea;
And these white bones which Ocean daily laves,
Far off were buried from the greedy waves,
Which (mighty change;) now howl around your base,
And in each tempest shake the sacred place;
Is this in vain? Would Heaven for nought display
Its hand of power, to sweep the shores away?
Feel we no serious thoughts, no awful dread,
While winds and waves sing requiem for the dead;
And with wild music echo round the choir,
Where organs used the white-robed crowd to inspire?
Do we not feel His power who says—"Thus far
Advance, thou deep; here cease thy stormy war?"
While our rapt thoughts look forward to the day,
When Heaven and Earth, o'erwhelmed, shall pass away:
When all these bones, dispersed on every shore,
Shall start to being, and unite once more.—Godfrey.

T. W. Maddox, Printer, Southgate, Launceston.

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THE VICAR OF STOKE.

CHAP. V.

THE CONFIRMATION.

A painful yet interesting duty awaited our Vicar shortly after his coming to the living. The Bishop sent notice to his clergy of his intention, to visit and confirm the young people, who should be presented to him as sufficiently instructed, and desirous of openly professing the faith into which they had been baptized. I call it a painful duty, because so many come to confirmation in thoughtfulness and insincerity; and interesting it must be, when our youthful members come forth to ratify the profession of Christ's name, formerly made on their behalf, and to gain full membership with us by the holy communion of Christ's body and blood. No human wisdom can prevent unworthy persons from openly joining the congregation of christians; dissenting bodies who profess to aim at greater purity than the church, number in their societies plentifully, the covetous, worldly minded, bitter spirited and fraudulent, and seem to have and exercise no power over their members, except in cases of flagrant sin, like drunkenness, or notorious evil living. The intelligent dissenter, and specially the dissenting minister is aware of this; the love of money, and the use of the lawless tongue, are

sins indulged without crying scandal, and a perfect destitution of the spirit of Christ, is consistent with allowed membership in any society of christians. I can pick out one or two sins, that if known, would certainly exclude the guilty from a dissenting communion; furthermore, I confess that godly discipline is not exercised in the church, but when we remember how many habits and tempers are denounced in holy Scripture, such as covetousness being idolatry, and when we see in daily life no visible practical superiority of seceders over catholic christians, when England is not divided into Goshen and Egypt, (to wit, those who have left the church, and those who remain in it;) when the really godly and devotional are the minority alike in every congregation: we then become aware of the "manner of Christ's kingdom;" that it has in it, "them that offend and work iniquity;" that it is the drag net with its mixed capture, all the world over, and we are (if we be rightminded) the more afraid to revile each other on this mixedness of character. "Dost not thou fear God seeing thou art in the same condemnation?"

No doubt is there that the rite of confirmation has been and is shamefully abused. Young persons who are very irreligious, are urged and half compelled to present themselves. Some deem it a holiday, and the clergy in their desire to bring up a large number of candidates are not careful enough in their certificates of approval. But after all, the minister's power is limited, he has no right to sit in judgement on spiritual and internal fitness, a glib tongue in that case would pass many a hollow heart, and a reserved bashfulness, though coupled with more real religion and christian humility, would cause the examiner to turn perhaps the best away. We have a right to expect an acquaintance with the history of Christ and his salvation, and a knowledge of the first truths of the christian religion, a moral life free

from scandal, and an avowed desire to ratify the promises of the baptismal service. With these requisites, we must be content, because the church gives us no authority for demanding more, and if we did, we should only run a great risk of encouraging lip religion, and of giving preference to many whom God does not prefer. The curate does not sit as inquisitor to examine young person's feelings and experience, but he ought to require sufficient knowledge, professed desire, and an unreproached life. The state to which the church admits her children, can be but a probationary one, they sit down at her table, but the examination of the wedding garments will not be till the king comes in. The following is a sketch of the Vicar's address to the candidates for confirmation. My dear young friends, when you were baptized in infancy, you were admitted into Christ's fold; your sin original was so washed away, that had you died then, you would have died "in the Lord." Your parents would have rested not on uncovenanted mercy,but on promised grace; they would not have argued probabilities in God's mercy, or the consequences of Christ's death to all, but they would have derived assurance from the fact that you died members of Christ, children of God, and inheritors of the kingdom of heaven. You are now old enough to believe the gospel, and join heart and hand with Christ's people, for yourselves, and that you may personally and voluntarily ratify the covenant, you appear in the presence of God to day. The rite of confirmation as the church uses it, has been in the church universal from the beginning; this is proved by the incidental mention of it, by the whole chain of christian writers from apostolic times unto our own. I declare this to you, you must take the fact on my assurance, if you are unable to search it for yourselves. I should not be likely to assert it, if it were untrue. Many ignorant persons

revile or refuse confirmation; their notions are of yesterday, but, no doubt, the wickedness of so many who are confirmed, leads them to do this; still I tell you, there is quite as much reason to question some parts of the canon of Scripture, as there is to doubt of the perpetuity of the rite of confirmation, administered by Bishops, as distinct from Presbyters, indeed used as the English church uses it to this hour.

In confirmation you agree to, and confirm the covenant of your baptism, by it you become full members and admissible to all the privileges of the faithful, you have an invitation to the Lord's Supper, and share in every means of grace ordained of Christ for the benefit of your souls. If you turn to the scripture you will find the origin of this custom: the apostles were wont to lay hands on them who had been baptized, and the epistle to the Hebrews couples together baptisms and laying on of hands. True enough it is, that in the first days of Christianity, miraculous gifts were bestowed by this inspiration, but then miraculous results too were granted in answer to prayer, so that this circumstance speaks nothing against the perpetuity of the rite. It pleased God gradually to withdraw all miracles from the church, but all ordinances would remain the same, unless we have intimation of a change thereby; to say that the rite of confirmation ended with the apostles is a groundless and mere wilful assertion; if we knew nothing of the history of the church, it would be unreasonable as a conjecture, and, as it turns out, such statement is contrary to fact. For the case truly stands thus. The rite of imposition of hands is evidently apostolic, as appears by the Acts of the Apostles and the sacred epistles, but miracles attend on the apostles. Is the laying on of hands therefore limited to the times of miraculous agency? If we had absolutely no evidence, and were left to reason out the question, perhaps

we might use the pharisees answer in the matter of ohn's baptism, "we cannot tell." I am sure we could not even then assert the cessation of the rite, when miracles declined, but we might doubt; well then, what can we do better than look at the custom of the church in the second century and the third? Now when we do this, we find that the bishops were always wont to lay hands on those who had been baptized.

I forbear, my young friends, all collections of authors, whereby we prove this, you will find them in books written specially on this part of the subject; and all I have to do is to inform you of the facts. Confirmation has always been in the church, it has never ceased since the apostolic days, it is not an invention of Popish Bishops or Priests, but a continuance of what Scripture means as "the doctrine of baptisms and laying on of hands." Unhappily we live in times when many will try to seduce you from the church, and will, (without previous thought or study, or examination of history and facts,) speak rashly against most of her services, and Confirmation among the number.

But my young friends, nothing will injure the credit of any ordinance so much as the evil living of those who outwardly use it. The wickedness of Eli's sons made men "abhor the offering of the Lord;" and, in like way, irreligious and ungodly young persons, make many abhor the ordinance of the apostles. A divine institution, you see, may come unto disrepute through the sins of professors of Christianity; so it has fared with confirmation.

If a lot of giddy, careless, godless boys and girls, come up to the church for confirmation, as they would go to a wake or fair, if levity and ill-behaviour mark their conduct even on that very day, can we wonder, if good people mourn and bad men scoff. They will throw upon apostolic rites the odium that really belongs only

to wicked comers thereunto, and the clergy, though they lament this, can hardly wonder.

I shall in my preparatory lectures, teach you thoroughly what you are invited to do. I shall go over the services for baptism and confirmation; point out to you your present position, compare all I teach with holy scripture, and then try to impress on your minds the seriousness of your coming profession, and the sin of rushing towards so solemn an act, as the unthinking horse rushes to the battle.

Here the Vicar paused, and joining with the candidates in the prayer he had composed for the occasion, he dismissed them.

(To be concluded in our next.)

THE INTERIOR OF A CHURCH.

We have reason to thank God for awakening by his grace in the hearts of the present generation, a wish to glorify his name, by paying decent honor to his temples. The members of the English Church are in many places beginning to contrast two things which they should have long ago compared; the condition of their master's house, and the furniture of their own. They now feel naturally uneasy, when they see every luxury or comfort ornamenting the one, while all marks of poverty and neglect are concentrated in the other; and it seems as though (till very lately) the constant skill of the mechanic was to be taxed to carry domestic decoration to its highest limit, while the common proprieties of life, as well the first dictates of religion, were to be set at nought, when once you entered the earthly dwellings of the King of kings. Dirt, wretchedness, and

indifference, were there visible ; nothing was deemed too common or too shabby, for the house of prayer ; it was the head quarters of all meanness : the very place to which to bring the lame, the blind, the halt, the worthless, while the best and fattest of the sheep and oxen were sure to be reserved for home purposes and uses. But I hear a person speaking after this sort, " the most high dwelleth not in temples made with hands. He careth not whether it be silver or gold, or wood, or brass, with which his service is conducted; to his eye, nothing that we can bring is beautiful or precious, and therefore nothing disreputable and mean. He looks to the heart and not the building ; the spirit and not the walls and seats. He is as well worshipped, and as acceptably praised, in a country barn, as in the most gorgeous temple, ever reared by the magnificent piety of princes." True ; to God all buildings, all metals, all ornaments and decorations, are less than nothing, if considered in themselves. He may be as decently served in the finest hovel, in dens and caves of the earth, as in the wondrous vault of St. Peter's itself, provided we give him *the best we can*, and do him all the honour that lies within our reach, but never less. You tell me of the early christians, of the upper rooms, and unpretending churches. They gave God the best they could, and that is all he asks : but if you mean, that a man who has wealth at his command, and dwells himself in luxury as well as comfort, may keep God's house still mean and miserable ; the only neglected and shabby building in a city, or palace, or mansion, and yet love God before all beings, and all things, I will not believe you. Where is the principle laid down by the prophet for the Jews abrogated in the christian church." " Is it for you to dwell in your ceiled houses, and this house lie waste." O ! but this was for the Jewish Dispensation. So were the ten commandments. Nay, show me, where

Jesus Christ, in bringing life and immortality to light through the gospel, frowns in the least degree upon making God's house decent as well as holy, and a place of beauty as well as prayer. I know the vague notion some men have that under the christian dispensation each may in such like matter do just what he likes. Some will whistle, some keep their hats on, some crack their jokes, some let in their dogs, in the house dedicated to Jesus Christ. I suppose they can justify such doings, by good passages from the New Testament, for the Old is terribly against them. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This was the check to Moses, who presumed to approach the burning bush with shodden feet. But what saith our Redeemer, Jesus Christ? He made a whip with which to purify from sacrilege and irreverence his Father's house. He threw table, and doves, and money, and seats, to the four winds, when he found the house of prayer, made one for familiar dealing, and he carried this feeling so far, that he would not suffer men to bear a vessel through the temple. Let any candid man lay these things to heart, and he will see, if the poor can bring out of their poverty, the rich should not withhold of their abundance, in doing honor to their master's house, and that God from creation downward, has invariably demanded for himself one thing from man, and that is, his very best. But I am departing from my object in this and the succeeding paper, which, is to give a short and very simple account of the interior of a christian church, when properly restored after the ancient model.

1. The first thing that may strike the eye, on entering a church through the North, South, or Western porch is a stone basin, let into the wall within a niche, and partly projecting from the wall. This was called "the stoup," or holy water basin, in which each person

sprinkled himself on entering the church. The custom is discontinued in the English church; it cannot be shown to be at all primitive, and no basins exist in the country of an earlier date than the 12th century.

2. The porch may next demand our consideration. Why are these in many churches so large, with a joined cieling, and a room above them? Before the Reformation considerable portions of the marriage, churching, and baptismal services were here begun, being concluded in the church, a practice now abandoned in the church of England.

3. The font now meets us, situated at the west end of the nave, or north, or south aisle, near the chief door, a symbolic way of shewing, that by baptism we obtain entrance into the spiritual body, on which account the font is placed at the entrance of the earthly building. Fonts are of different materials, and used in different ages, stone and lead, being those the most ancient.

4. The tower. This in general is at the west end of the nave or body of the church, but in those built after the "Cross" model, the tomb, generally stands at the intersection, dividing the nave from the chancel. Here the bells are placed, which as part of church decoration and equipments were introduced late in the 7th century. Our present bells are usually of recent date; there being few cast earlier than the 17th century.

5. The seats. Anciently the whole body of the church was open, and free from seats of all descriptions, while a row of solid stone benches ran along the northern and southern walls, the only sitting accommodation for the people. But in the 15th century the custom began of pewing the church with open benches. These in days of increasing luxury and decaying taste became converted into those wooden boxes, in which men now entrench themselves at their devotions.

6. The pulpit was likely an invention of the 15th

century, being placed at the east end of the body of the church, but not in the middle of the aisle.

7. But there was a remarkable division made between the nave or body of the church, and the choir or chancel; this was done usually by a screen, sometimes of stone, at others of carved wood. Above this went the cross beam joining the north and southern walls; on this beam the gallery was built in which the crucifix, or rood, and the accompanying images of St. John, and the blessed Virgin were held up to the view of the people in the front. To reach the gallery or woodloft, there was usually a narrow winding staircase in the north or south walls of the nave. The rood is said to have been introduced in the 11th century or thereabouts, and we have hardly any now remaining of an earlier date than the 15th century.

8. Proceeding up the choir or chancel, three steps led to the platform on which the high altar usually stood; so called to distinguish it from others of which there were often several in the church. High mass was celebrated at the one, and private masses usually at the other. The neat ancient altars were of wood, afterward by Lanfranc all were enjoined to be made of stone. Near to the high altar we frequently find on the south chancel wall a series of stone seats, beneath arched canopies supported by slender piers to divide the seats. These seats (varying in number from one to five) are the sedilia, still very common in parish churches, seats appropriated to the officiating priest and the attendant deacon and subdeacon.

9. Eastward of these sedilia in the same south chancel wall you sometimes find a niche, containing a hollow perforated basin or stone drain, called the "piscina" or "lavacrum." Into this the priest, after washing his hands, which he used to do before the consecration of the elements, and after the communion, poured the water

which he had made use of, and also the water in which the chalice was raised. This custom appears to be of very high antiquity. Sometimes the "Piscina" is double, and contains two basins with drains one for the water in which the priest had washed his hands, the other for that in which he had rinsed the cup.

Adjoining this niche was sometimes found a slab or shelf of wood or stone, this was called the "credence," on which the elements and vessels used in the administration of the eucharist were previously placed ready for immediate use when called for. This custom originated in a habit of the early christian church, in having a little table of preparation on which to place the bread and wine before the commencement of the communion service, and in reviving this, some of our old reforming divines gave great offence to the feelings of the puritans.

A FRIEND

(To be concluded in our next.)

THE FIRST EPISTLE OF ST. CLEMENT TO THE CORINTHIANS.

Continued from page 237.

IX. Wherefore let us obey his excellent and glorious will, and, imploring his mercy and goodness, let us fall down upon our faces before him, and cast ourselves upon his mercy, laying aside all vanity, and contention and envy, which leads unto death. Let us look up to those who have the most perfectly ministered to his excellent glory. Let us take Enoch for our example, who, being found righteous in obedience, was translated, and his death was not known. Noah, being proved to be faithful, did, by his ministry, preach regeneration to the world; and the Lord saved by him all the living

creatures that went with one accord together in the ark.

X. Abraham, who was called God's friend, was in like manner found faithful, inasmuch as he obeyed the commands of God. By obedience he went out of his own country, and from his own kindred, and from his father's house; that so, forsaking a small country, and a weak affinity, and a little house, he might inherit the promises of God. For thus God said unto him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make thee a great nation, and I will bless thee, and make thy n ame great, and thou shalt be blessed. And I will bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed." And again, when he separated himself from Lot, God said unto him: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." And again he saith, "And God brought forth Abraham, and said unto him, Look now towards heaven, and tell the stars, if thou be able to number them: so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness." Through faith and hospitality, he had a son given him in his old age; and through obedience he offered him up in sacrifice to God, upon one of the mountains which God showed unto him.

XI. By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone, the Lord thereby making it manifest, that he will not forsake those that trust in him, but will bring the disobedient to punishment and correction. For his wife, who went out with him, being

of a different mind, and not continuing in the same obedience, was for that reason set forth an example, being turned into a pillar of salt unto this day. That so all men may know that those who are double-minded and distrustful of the power of God, are prepared for condemnation, and to be a sign to all succeeding ages.

XII. By faith and hospitality was Rahab the harlot saved. For when the spies were sent by Joshua the son of Nun to search out Jericho, and the king of Jericho knew that they were come to spy out his country, he sent men to take them, that so they might be put to death. Rahab, therefore, being hospitable, received them, and hid them under the stalks of flax on the top of her house. And when the messengers that were sent by the king came unto her, and asked her, saying, "There came men unto thee to spy out the land, bring them forth, for so hath the king commanded," she answered, "The two men whom ye seek came unto me, but presently they departed, and are gone:" not discovering them unto them. Then she said unto the spies, "I know that the Lord your God has given this city into your hands; for the fear of you is fallen upon all that dwell therein. When, therefore, ye shall have taken it, ye shall save me, and my father's house." And they answered her, saying: "It shall be as thou hast spoken unto us. Therefore, when thou shalt know that we are near, thou shalt gather all thy family together upon the house-top, and they shall be saved; but all that shall be found without thy house shall be destroyed." And they gave her moreover a sign, that she should hang out of her house a scarlet rope: showing thereby that by the blood of our Lord there should be redemption to all that believe and hope in God. Ye see, beloved, how there was not only faith, but prophecy too in this woman.

XIII. Let us, therefore, humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger: and let us do as it is written. For thus saith

the Holy Spirit, "Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth glory in the Lord, to seek him, and to do judgment and justice." Above all, remembering the words of the Lord Jesus, which he spake concerning equity and long-suffering, saying, "Be ye merciful, and ye shall obtain mercy: forgive, and ye shall be forgiven: as ye do, so shall it be done unto you: as ye give, so shall it be given unto you: as ye judge, so shall ye be judged: as ye are kind to others, so shall God be kind to you: with what measure ye mete, with the same shall it be measured to you again." By this command, and by these rules, let us establish ourselves, that so we may always walk obediently to his holy words, being humble-minded; for so says the Holy Scripture: "Upon whom shall I look? even upon him that is poor, and of a contrite spirit, and that trembles at my word."

XIV. It is, therefore, just and righteous, men and brethren, that we should become obedient unto God, rather than follow such as, through pride and sedition, have made themselves the ringleaders of a detestable emulation. For it is not an ordinary harm that we shall do ourselves, but rather a very great danger that we shall run, if we shall rashly give up ourselves to the wills of men, who promote strife and seditions, to turn us aside from that which is fitting. But let us be kind to one another, according to the compassion and sweetness of him that made us; for it is written: "The merciful shall inherit the earth," and "they that are without evil shall be left upon it; but the transgressors shall perish from off the face of it." And again he saith, "I have seen the wicked in great power, and spreading himself like the cedars of Libanus. I passed by, and lo, he was not; I sought his place, but it could not be found. Keep innocency and do the thing that is right; for there shall *be a emnant* to the peaceable man."

XV. Let us therefore hold fast to those who religiously follow peace: and not to such as only pretend to desire it. For he saith, in a certain place, "This people honoureth me with their lips, but their heart is far from me." And again: "They bless with their mouth, but curse with their heart." And again he saith, "They loved him with their mouth, and with their tongue they lied to him. For their heart was not right with him, neither were they faithful in his covenant. "Let all deceitful lips become dumb, and the tongue that speaketh proud things, Who have said, with our tongue we will prevail: our lips are our own; who is lord over us? For the oppression of the poor, for the sighing of the needy now will I arise saith the Lord; I will set him in safety, I will deal confidently with him."

XVI. For Christ is theirs who are humble, and who exalt themselves over his flock. The sceptre of the Majesty of God, our Lord Jesus Christ, came not in the show of pride, and arrogance, though he could have done so, but with humility, as the Holy Ghost had before spoken concerning him. For thus he saith, "Lord who hath believed our report, and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness; and, when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men: a man of sorrows and acquainted with grief. And we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath

laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter: and, as a sheep before her shearers is dumb. so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their iniquities, Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered among the transgressors, and he bare the sin of many, and made intercession for the transgressors." And again he himself saith, "I am a worm and no man, a reproach of men, and despised of the people, All they that see me laugh me to scorn; they shoot out their lips; they shake their head, saying, He trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him." Ye see, beloved, what the pattern is that has been given to us. For, if the Lord thus humbled himself, what should we do who are brought by him under the yoke of his grace?

XXII. Let us be followers of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. Such were Elias, and Elisæus, and Ezekiel, the prophets. And let us add to these such others as have received the like testimony. Abraham has been

greatly witnessed of; having been called the friend of God. And yet he stedfastly beholding the glory of God, says with all humility, "I am dust and ashes." Again of Job it is thus written, that "he was just and without blame, true, one that served God, and abstained from evil." Yet he, accusing himself, says, No man is free from pollution, no not though he should live but one day." Moses was called faithful in all God's house; and by his conduct the Lord punished Israel by stripes and plagues. And even this man, though thus greatly honoured, spake not greatly of himself; but, when the oracle of God was delivered to him out of the bush, he said, "Who am I, that thou dost send me? I am of a slender voice, and a slow tongue." And again he saith "I am as the smoke of the pot."

XVIII. And what shall we say of David, so highly testified of in the holy Scriptures, to whom God said, "I have found a man after my own heart, David the son of Jesse; with my holy oil I have annointed him?" But yet he himself saith unto God; "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean

heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach trangressors thy ways, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O LORD, open thou my lips, and my mouth shall show forth thy praise. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

XIX. Thus has the humility and godly fear of these great and excellent men, recorded in the Scriptures, through obedience, made not only us, but also the generations before us better; even as many as have received his holy oracles with fear and truth. Having therefore so many and such great glorious examples, let us return to that peace which was the mark that from the beginning was set before us; let us look up to the Father and Creator of the whole world, and let us hold fast to his glorious and exceeding gifts and benefits of peace. Let us consider and behold with the eyes of our understanding his long-suffering will; and think how gentle and patient he is towards his whole creation.

XX. The heavens, moving by his appointment, are subject to him in peace. Day and night accomplish the courses that he has allotted unto them, not disturbing one another. The sun and moon, and all the several companies and constellations of the stars, run the courses that he has appointed to them in concord, without departing in the least from them. The fruitful earth yields its food plentifully in due season, both to man and beast, and to all animals that are put upon it, according to his will; not disputing, nor altering any

thing of what was ordered by him. So also the unfathomable and unsearchable floods of the deep are kept in by his command: and the conflux of the vast sea, being brought together by his order into its several collections passes not the bounds that he has set to it: but as he appointed it so it remains. For he said, "Hitherto shalt thou come, and thy floods shall be broken within thee." The ocean, unpassable to mankind, and the worlds that are beyond it, are governed by the same commands of their great master. Spring and summer, autumn and winter, give place peaceably to each other. The several quarters of the winds fulfil their work in their seasons, without offending one another. The ever flowing fountains, made both for pleasure and health, never fail to reach out their breasts to support the life of men. Even the smallest creatures live together in peace and concord with each other. All these have the great Creator and Lord of all commanded to observe peace and concord, being good to all, but especially to us who flee to his mercy through our Lord Jesus Christ; to whom be glory and majesty for ever and ever. Amen.

XXI. Take heed, beloved, that his many blessings be not to us condemnation, except we shall walk worthy of him, doing with one consent what is good and pleasing in his sight. "The Spirit of the LORD is a candle searching out the inward parts of the belly." Let us, therefore, consider how near he is to us, and how that none of our thoughts, or reasonings, which we frame within ourselves, are hid from him. It is therefore just that we should not forsake our rank, doing contrary to his will. Let us choose to offend a few foolish and inconsiderate men, lifted up, and glorying in their own pride, rather than God. Let us reverence our Lord Jesus Christ, whose blood was given for us; let us honour those who are set over us; let us respect the aged that are amongst us; and let us instruct the younger men in

the discipline and the fear of the LORD. Our wives let us direct to do that which is good. Let them show forth a lovely habit of purity in all their conversation, with a sincere affection of meekness; let the government of their tongues be made manifest by their silence; let their charity be without respect of persons, alike towards all such as religiously fear God. Let their children be bred up in the instruction of Christ; and especially let them learn how great a power humility has with God—how much a pure and holy charity avails with him—how excellent and great his fear is—and how it will save all such as turn to him with holiness in a pure mind. For he is the searcher of the thoughts and counsels of the heart; whose breath is in us, and when he pleases he can take it from us.

XXII. But all these things must be confirmed by the faith which is in Christ; for so he himself bespeaks us by the Holy Ghost:—"Come, ye children, and hearken unto me, and I will teach you the fear of the LORD. What man is there that desireth life, and loveth to see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Depart from evil and do good; seek peace and ensue it. The eyes of the LORD are upon the righteous, and his ears are open unto their prayers. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him, and delivered him out of all his troubles. Many are the troubles of the wicked; but they that trust in the Lord, mercy shall encompass them about."

XXIII. Our all-merciful and beneficent Father hath bowels of compassion towards them that fear him, and kindly and lovingly bestows his graces upon all such as come to him with a simple mind. Wherefore let us not waver, neither let us have any doubt in our hearts of his excellent and glorious gifts. Let that be far from us

which is written, "Miserable are the double-minded, and those who are doubtful in their hearts, who say, These things have we heard, and our fathers have told us these things. But, behold, we are grown old, and none of them has happened unto us. O ye fools! consider the trees, take the vine for an example; first it sheds its leaves, then it buds; after that it spreads its leaves, then it flowers; then come the sour grapes, and after them follows the ripe fruit." Ye see how in a little time the fruit of the trees comes to maturity. Of a truth, yet a little while, and his will shall suddenly be accomplished. The holy Scripture itself bearing witness, "that he shall quickly come and not tarry, and that the Lord shall suddenly come to his temple, even the Holy One whom ye look for."

XXIV. Let us consider, beloved, how the Lord does continually show us, that there shall be a future resurrection, of which he has made our Lord Jesus Christ the first fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises; again the day departs, and the night comes on. Let us behold the fruits of the earth: every one sees how the seed is sown: the sower goes forth, and casts it upon the earth dry and naked, in time dissolves; and from the dissolution the great power of the providence of the Lord raises it again, and of one seed many arise, and bring forth fruit.

XXV. Let us consider that wonderful type of the resurrection which is seen in the eastern countries; that is to say, in Arabia. There is a certain bird called a phœnix: of this there is never but one at a time, and that lives five hundred years; and, when the time of its dissolution draws near that it must die, it makes itself a nest of frankincence, and myrrh, and other spices

into which, when its time is fulfilled, it enters and dies. But its flesh, putrifying, breeds a certain worm, which, being nourished with the juice of the dead bird, brings forth feathers; and, when it is grown to a perfect state, it takes up the nest in which the bones of the parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis; and, flying in open day, in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then search into the records of the time; and finds that it returned precisely at the end of five hundred years.

XXVI. And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve him in the assurance of a good faith, when even by a bird he shows us the greatness of his power to fulfil his promise? For he says, in a certain place, "Thou shalt raise me up, and I shall confess unto thee." And again, "I laid me down and slept, and awaked, because thou art with me." And again, Job says, "Thou shalt raise up this flesh of mine that has suffered all these things."

XXVII. Having therefore this hope, let us hold fast to him who is faithful in all his promises, and righteous in all his judgments, who has commanded us not to lie: how much more will he not himself lie? For nothing is impossible with God but to lie. Let his faith then be stirred up again in us; and let us consider that all things are nigh unto them. By the word of his power he made all things, and by the same word he is able [whenever he will] to destroy them. "Who shall say unto him, What doest thou? or who shall resist the power of his strength?" When and as he pleases he will do all things; and nothing shall pass away of all that has been determined by him. All things are open before him; nor can any thing be hid from his counsel. "The heavens declare the glory of God; and the firma-

ment showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

XXVII. Seeing then all things are seen and heard by God, let us fear him, and let us lay aside our wicked works, which proceed from ill desires, that through his mercy we may be delivered from the condemnation to come. For whither can any of us flee from his mighty hand? or what world shall receive any of those who run away from him? For thus saith the Scripture in a certain place, "Whither shall I flee [from thy Spirit], or where shall I hide myself from thy presence? If I ascend up into heaven, thou art there: if I shall go to the utmost parts of the earth, there is thy right hand: if I shall make my bed in the deep, thy Spirit is there." Whither then shall any one go, or whether shall he run, from him that comprehends all things?

XXIX. Let us therefore come to him with holiness of heart, lifting up chaste and undefiled hands unto him; loving our gracious and merciful Father, who has made us to partake of his election. For so it is written, "When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations, according to the number of his angels: his people Jacob became the portion of the Lord, and Israel the lot of his inheritance." And in another place he saith, out of the midst of the nations, as a man taketh the first fruits of his flour; and the Most Holy shall come out of that nation.

XXX. Wherefore, we being the portion of the Holy One, Let us do all those things that pertain unto holiness; fleeing all evil speaking against one another, all filthy and impure embraces, together with all drunkenness, youthful lusts, abominable concupiscences, detestable adultery, and execrable pride. "For God," saith

he, "resisteth the proud, but giveth grace to the humble." Let us therefore hold fast to those to whom God has given his grace. And let us put on concord; being humble, temperate, free from all whispering and detraction, and justified by our actions, and not our words. For he saith, "Doth he that speaketh and heareth many things, and that is of a ready tongue, suppose that he is righteous? Blessed is he that is born of a woman that liveth but a few days: use not therefore much speech." Let our praise be of God, not of ourselves; for God hateth those that commend themselves. Let the witness of our good actions be given to us of others, as it was given to the holy men that went before us. Rashness, and arrogance, and confidence, belong to them who are accursed of God; but equity, and humility, and mildness, to such as are blessed by him.

XXXI. Let us then lay hold of his blessing, and let us consider what are the ways by which we may attain it. Let us look back upon those things that have happened from the beginning. For what was our father Abraham blessed? Was it not because that, through faith, he wrought righteousness and truth? Isaac, being fully persuaded of what he knew was to come, cheerfully yielded himself up for a sacrifice. Jacob with humility departed out of his own country, fleeing from his brother, and went unto Laban, and served him: and so the sceptre of the twelve tribes of Israel was given unto him.

(To be concluded in our next.)

T. W. Maddox, Printer, Southgate, Launceston.

THE

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THE EDITORS' FAREWELL TO THE READER.

AFTER an existence of two years, it has been deemed expedient to bring the Christian Reader to a close. The design of it, so far as the work itself is concerned, has been sufficiently answered; it has offered sound instruction to the churchman on the grounds which the church of England rests on, and has done so without uncharitableness or bitterness towards dissenters. The Editors have been almost entirely the authors of the papers in it, there being only four or five articles which did not come from their pens. And during the continuance of this little Magazine, they have brought before their readers much that is important and interesting to all who care for apostolic truth. The price at which it is published has been found too small even to remunerate the Publisher, without a much larger circulation than the periodical has obtained, and this is the cause of its discontinuance. The Editors are happy in the thought that their design was laudable, and has been carried out, they hope and believe, in a christian spirit and temper, and there is no line in the Magazine that they would wish to cancel. If in any it has engendered a spirit of search into truth, and a desire for fuller information on the matters handled, many are the larger publications, which will supply the need; and having acted with a sincere desire to do good, the Editors feel no pain

at the disappointment of a small sale for their endeavours; and retire from the labour without sorrow or shame. And they earnestly hope that God may revive true piety in his church here in England, and give grace to its members to mourn over their sins past, and by his help for the future to adorn the doctrine of their Saviour.

THE VICAR OF STOKE.

(Concluded from page 246)

The close of our Magazine obliges us to cut short the intended history of our Vicar, and I must tell much in a few words. He grew in favour with the best of his parishioners, by a firm yet gentle maintenance of church doctrines, united with a constant display of christian charity. He was called at first a Puseyite, a half-papist, and many other kindred names, but they who used them did not know exactly what they meant by them, and he frequently in conversation pledged himself to teach nothing that had its origin either with the Oxford doctor or the Pope of Rome, begging meantime not to be compelled to deny truth simply because these divines taught the same. At the same time, I must say, that he seldom named many of the topics, which in our day are so much talked of; he never touched upon the Roman breviary, or enquired what degree of honour was due to the blessed Virgin; he fought no battle for bowings at the altar, or setting up a faldstool to pray at, because he thought such trifles not worth offending his congregation for; and though he thought the clergy right to wear always a distinguishing dress, he himself would not adopt one till it was ordered by competent authority. I once happened to converse with him on the subject. "I don't admire our reading desk (said he), I wish

we had a simple stand for the book in the open aisle, and I would have low open seats, but all this is a matter of taste, unless you can accommodate more persons, and the cause of religion could never be advanced by contending stout about such matters. I wish to please my people, because by raising them against me, I am not likely to gain their edification. As to my doctrine then I have no choice; but I have a choice whether I will press for matters of mere order and ceremony. The rubric was a topic of which a neighbouring clergyman, Mr. D.— was very fond, and he sometimes upbraided our Vicar for not obeying it to the tittle. No man obeys it, replied Mr. V.; you yourself do not, we must act according to long custom until our Bishops bid us make any change. The existing custom must be our interpreter, because what has continued for a century or more, unrebuked and unchecked by our bishops, must be supposed to have their acquiescence; and custom of long standing is stronger than individual opinion. Mr. D., do you in your ministrations wear the ornaments which were in use in the time of King Edward the 6th? How can I tell, said Mr. D., I don't know even what those ornaments were. You wear I suppose your surplice and hood at prayer, and your gown at sermons, do you not? Yes, certainly, answered Mr. D. and do you not, continued Mr. V., because such was the usual custom when you were ordained? Truly so, replied the other. Ah! said Mr. V., you act on my principle then. Standing custom prevails till it is altered by competent authority. Now, continued he, I could take the prayer book and shew you a score of rubrical directions, that have been neglected these hundred years, and if we would revive them, and can do it gradually with the assent of our congregations, well; but we have no right to act suddenly without episcopal mandate. You allow then that the Bishop could require

you to act up to the rubric literally? said Mr. D. No doubt of it, replied the Vicar, and I should be bound to obey him under my promise of canonical obedience; but I wait till he enjoins changes, rather than take them on my own responsibility. But suppose the bishops plainly let you know their wishes for a closer adherence to the rubric without assuming the tone of command, how should you act then? I should endeavour to bring about those wishes; but using my own time and discretion, said the Vicar, I should try and get the congregation with me, and not force a change suddenly upon them: for my view is, that if I am commanded I must obey straightway, if not I must use my own judgment. I am a "man under authority," what I do *uncommanded* I am responsible for; when I *obey*, the responsibility rests on my superior.

Mr. V. was very desirous of having his parishioners members of sick and clothing clubs, these being good helps to a family in time of need; and the sick club is an excellent provision, and makes a poor man feel more independent in any illness that may fall on him. He tried also to induce some drunkards to leave off liquor entirely, since they could not limit their drinking, but he recommended no public shew in this, rather he persuaded them to practice abstinence at home privately. He could not indeed tell them that to drink the least quantity of beer or wine was sinful, because scripture asserts no such thing, nor was it thought of among christians for 1800 years, and to be commanding to abstain from *drinks*, appeared rather too close a following of those who commanded to abstain from *meats*, which the apostle condemns. But when he found a man leaving off liquor because he got drunk with it, the Vicar commended him as acting like a reasonable man and a christian; for as to the Teetotallers he blamed them only when they strained Scripture to utter a *new* voice,

never yet heard, and when they condemned all who had lived free from drunkenness, for not joining a modern society, when they were already members of an ancient and divine fellowship, whose promise is to resist all sin. But except for biblical perversions, and new forced interpretations, the Vicar found no fault with the total abstinence people, and he was ever most anxious to press upon his parishioners the need of true repentance, and lively faith in our blessed Saviour. He urged on those who had sinned wilfully to go often in secret to their knees and cry earnestly for pardon through the blood of our Redeemer; he taught (what he felt) man's utter weakness and corruption, and the need of God's grace to renew the soul, and he pointed to the blessedness of those who walk worthy of their calling, and grew daily in the love of God. For (said he frequently) all catholic doctrine, on the nature and constitution of Christ's church, is but the display of the "pattern shewn us in the mount," rightly to be followed, and jealously to be kept, and yet of no avail except the Lord dwell in that tabernacle, whose form we strive to retain. In nothing were the Vicar's views extreme; all he said he had well thought over, and he never took up with any thing new; for he saw (with Tertullian) that in Christ's religion whatever was *new* must be *false* in any practical doctrine. Had our Magazine been continued, I should have followed him through many more conversations and incidents, but as it happens he must now bid our readers farewell.

A DIALOGUE.

Q. What is a church? A. A congregation of faithful men, where the pure word of God is preached, and the sacraments duly administered, according to Christ's

ordinance. Q. Are all the members of the visible church, faithful men? A. No; in the church on earth the evil will ever be mingled with the good, as Christ himself teaches. Q. Are infants shut out from membership with Christ? A. No, they are admitted to it by their baptism. Q. How do you know that we ought to baptize infants? A. We argue it from Scripture, and God's ordinance of circumcision: but our surest proof lies in this, that it was universally received by all Christians for fourteen centuries after Christ. Q. Is that proof enough? A. We believe in the canon of Scripture itself on no better. Q. You said that in the true church of Christ the sacraments were duly administered according to Christ's ordinance, what are the sacraments you refer to? A. Baptism, and the holy supper. Q. Who ordained baptism? A. Christ himself. Q. When and where? A. After his resurrection, when he met the eleven privately in a mountain. Q. What did he say to them there? A. "All power is given unto me in heaven and earth, Go ye therefore and baptize all nations." Q. What was to happen when they died? A. Others whom they appointed should do the same, viz., baptize. Q. What right has any man now to baptize? A. None, that he can shew warrant for, unless it be derived from those eleven apostles. Q. Is not that popish? A. No more than the doctrine of the Trinity is popish; but it is evidently reasonable, for either *every man* has a right to baptize, or else one requires a commission for so doing, now this commission can come only from the apostles. Q. But did not others beside the apostles baptize the thousands that were converted in the days of St. Peter and St. Paul? A. Yes, certainly, but they did so under the apostles authority and bidding. Q. But is it not bigotted to maintain this doctrine? A. I do not know exactly what you call bigotted; it is truth, and

we cannot give it up to be called liberal: the case lies in small compass, Christ only is the ordainer of baptism, he meets eleven men, and telling them that all power is given to him, he uses this power, and commissions them to go and baptize. When they went forth all will allow they only had authority to do so, now since Christ speaks not, and does not commission any man direct from heaven, we can get one authority only from the apostles. Q. How has this come down to us? A. Through a succession or chain of Bishops, who have lived since the apostles day, down to our own. Q. Can you prove this succession? A. Certainly I cannot prove it by demonstration, but it has all the proof the nature of the case admits, it has the *kind* of proof that establishes our written Bible, to wit, a frequent mention and allusion to it, in the early fathers, and it is agreeable to Christ's promise. Q. But if you cannot *prove*, may not I *reject* it? A. Not reasonably, because this supposes, that if true it must or ought to be proveable, whereas you know that proof would be impossible, even if it be true. Q. How so? A. I mean this; if the doctrine be true it is impossible to demonstrate it infallibly; a list of all the Bishops from St. Peter to our times, if verified by a hundred concurring historians, would leave a flaw still? How! A. A list of Bishops does not certify the due ordination of each, you might push your demands for proof, so that it would be quite impossible to meet them. Q. But surely if you cannot prove, I need not receive the doctrine? A. That sounds specious, but you must think how far my inability to prove argues its falsity. I say it does not. Q. What guide have we then? A. The moral proof derived from Christ's own promise, and the incidental evidences from church history coupled with the fact that the visible church has no connection with the apostolic, except through this means. Q. Suppose I reject the

apostolic succession, how can the ministry be perpetuated? A. No how, unless you devise and invent some new source of its authority. Q. Cannot the people appoint and make their own minister? A. That is truly a novel idea, can you meet with it in the New Testament? Q. Is there not something like it in the appointment of the seven deacons, as they are usually called? (Acts 4.) A. Something totally unlike, for the apostles bade the people to choose men, whom they might appoint over this business. Wherefore brethren, look ye out among you seven men of honest report whom we may appoint over this business..... And they set them before the apostles, and when they had prayed they laid their hands on them. Q. Is there any word in the New Testament authorizing the congregation to authorize their own ministers? A. Not one word the least like it from Matthew to the Revelations; every thing clean the other way. St. Paul writes to Timothy bidding him choose good men, but not a syllable of the people's appointing their own minister. Q. But this is a very favourite idea, is it not? A. Yes, men look at a minister as they do at a doctor, or lawyer, and reason thus, I choose my own legal man, and my medical man, because I pay them, and I will do the same by my minister. Q. But this is thoughtless, not to say gross and carnal! A. Truly it is, but while men regard a church as they do any humanly erected society which any set of men can make at any time, this consequence follows of course. Q. You said that a minister appointed by the people is clean contrary in the New Testament. A. Yes; there is no hint even of such a thing in the New Testament, ministers are called ambassadors, now an ambassador is never commissioned by the people to whom he is sent, you destroy the only idea conveyed by the word if you bring in such a notion: again they are called "stewards" to give the

household meat in due season, but it is not the household that give to the steward his authority. Q. Then the doctrine of a congregational church whose minister is authorized by the people, is a new and perfectly unscriptural doctrine? A. Yes, it is a pure human invention, contrary to God's word. Q. Explain the common error on this point. A. The error arises from losing sight of the visible connection that binds all Christian churches, namely, origin from one common source, the apostles. An "independent" church, is wrong and invalid by its own definition; there may be an independent "hospital," but there cannot be an "independent" church, it is like saying an independent minister of the body, one term contradicts the other. Q. But are there not many pious and truly religious men who hold with these independent churches? A. No doubt of it; God forbid, I should deny it, I fully believe there are, but still good men may believe and propagate error. Q. But if they get to heaven, what matter? A. It is dangerous to speculate in what degree of disobedience to Christ involves spiritual ruin; more would get to heaven if the church was all one; and we are always surer in one path when we follow, than when we swerve from Christ's appointed way. Q. How do too large a portion of christians regard a church? A. As they would a shop or a lecturing society, they go where they get what they like best. Q. Where is the wrong of this, and the difference? A. Any society that man can create, man may select, but the church is ordained by Christ, and no new society can be formed distinct from such as exists already. A hundred men agree to erect a railway, or a circulating library; they can do it, and offer themselves to public approbation and support, they can do it quite independently of all previously existing railroads or libraries; and the popular error consists in men's thinking they can in

just the same way form a new church. They erect a building, it is taken in shares, (just like the railway or library,) they choose a preacher, and get a congregation; but who gave the preacher his office? Verily, no one; it is called a member, but where are the joints and bands connecting it with the body? Q. But is not this system of independency very pleasing to the mind of man? Nothing more so; "our lips are our own, we are they that ought to speak, who is lord over us?" the system must flourish, the few will conscientiously though erroneously believe it right, but the larger many will love it, because it is a casting off of lawful authority, and pleases the pride of man. Q. Then you say no church except the episcopal, is a true church, according to Christ's ordinance? I do say so; no other can show any authority for its ministry, any right to baptize, any visible connection with the apostolic churches. Q. But do you deny salvation to members of dissenting communities? A. God forbid; on the contrary I believe many really godly people exist among them, whom God will bless, but they keep up a system that weakens by dividing it, the body of Christ, and nourishes the fruits of the gospel. Q. What is the duty of the clergy in these times? A. To speak out these truths meekly and yet firmly; to bear hard names patiently; to remember that "unreasonable and wicked men," will be ever ready to abuse them, and that the church in England has been sadly negligent and sleeping over her trust: to be not overstraining after mere ceremonies which though innocent in themselves, may be hurtful if violently revived to seek peace and ensue it; and to try and regard their ignorant or malicious revilers, as he did who said, father forgive them, for they know not what they do. Q. What is the best hope and method of curing popular errors on these matters? A. To go back to the beginning; only get men to think, nine out

ten perhaps whom we have to reason with, never gave the subject an hour's calm and consecutive reflection in their lives; get a man to take paper, and write out the theory and constitution of a christian church, and he will soon find himself perplexed, unless he receives the true catholic doctrine; he will have to rush against all the analogy which God uses to teach him, he will have to invent such gratuitous axioms, as will startle his mind, he will demand rigid proof where he dislikes a thing, and yet believe a dozen quite as important on moral proof or probability. But then this process is hopeful only with the thinkers, the rest will be carried away by ignorance, which they will never care to get rid of, and prejudice which they will make no effort to subdue. Q. What has the state to do in the argument? Nothing at all: the episcopal church rests not one feather's weight on the state, as to her spiritual claims; if independency or presbyterianism were established through Great Britain to-morrow by act of Parliament, the Episcopal church would be still the true one, and all christians bound to adhere to it. But since it has pleased God to establish the true church in England, it does not cease to be the true, because it is established; and as all kings and magistrates are God's ministers, they ought to uphold his truth; if they fail to do it, they sin.

ST. CLEMENT'S FIRST EPISTLE TO THE CORINTHIANS.

XLI. Let every one of you therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him. The daily sacrifices are not offered every where, nor the peace-offerings, nor the

sacrifices appointed for sins and transgressions, but only at Jerusalem: nor in any place there, but only at the altar before the temple; that which is offered being first diligently examined by the high priest and the other ministers we before mentioned. They therefore who do any thing which is not agreeable to his will are punished with death. Consider, brethren, that by how much the better knowledge God has vouchsafed unto us by so much the greater danger are we exposed to.

XLII. The apostles have preached to us from our Lord Jesus Christ; Jesus Christ from God. Christ therefore was sent by God, the apostles by Christ; so both were orderly sent, according to the will of God. For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad, publishing that the kingdom of God was at hand. And thus, preaching through countries and cities, they appointed the first fruits of their conversions to be bishops and ministers over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing, seeing that long before it was written concerning bishops and deacons. For thus saith the Scripture, in a certain place, "I will appoint their overseers in righteousness, and their ministers in faith."

XLIII. And what wonder if they, to whom such a work was committed by God in Christ, established such officers as we before mentioned, when even that blessed and faithful servant in all his house, Moses, set down in the Holy Scriptures all things that were commanded him? Whom also all the rest of the prophets followed, bearing witness with one consent to those things that were appointed by him; for he, perceiving an emulation to arise among the tribes concerning the priesthood, and that there was a strife about it, which of them should

be adorned with that glorious name, commanded their twelve rods; every tribe being written upon its rod, according to its name. And he took them and bound them together, and sealed them with the seals of the twelve princes of the tribes; and laid them up in the tabernacle of witness, upon the table of God. And, when he had shut the door of the tabernacle, he sealed up the keys of it in like manner as he had done the rods; and said unto them, Men and brethren, whichsoever tribe shall have its rod blossom, that tribe has God chosen to perform the office of a priest, and to minister unto him in holy things. And, when the morning was come, he called together all Israel, six hundred thousand men, and showed to their princes the seals, and opened the tabernacle of witness, and brought forth the rods. And the rod of Aaron was found not only to have blossomed, but also to have fruit upon it. What think you, beloved? did not Moses before know what should happen? Yes, verily; but, to the end there might be no division nor tumult in Israel, he did in this manner, that the name of the true and only God might be glorified: to him be honour for ever and ever. Amen.

XLIV. So likewise our apostles knew, by our Lord Jesus Christ, that there should contentions arise upon account of the ministry. And therefore, having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave direction, how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore we cannot think that those may justly be thrown out of their ministry who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole church, and who with all lowliness and innocency ministered to the flock of Christ, in peace and without self-interest, and were for a long time commen-

ded by all. For it would be no small sin in us, should we cast off those from their ministry, who holily, and without blame, fulfil the duties of it. Blessed are those priests who, having finished their course before these times, have abtained a fruitful and perfect dissolution; for they have no fear lest any one should turn them out of the place which is now appointed for them. But we see how you have put out some who lived reputably among you from the ministry, which by their innocence they had adorned.

XLVIII. Let us, therefore, with all haste, put an end to this sedition; and let us fall down before the Lord, and beseech him with tears that he would be favourably reconciled to us, and restore us again to a seemly and holy course of brotherly love. For this is the gate of righteousness, opening unto life: as it is written, "Open unto me the gates of righteousness; I will go in unto them, and will praise the Lord. This is the gate of the Lord; the righteous shall enter into it." Although therefore many gates are opened, yet this gate of righteousness is that gate in Christ at which blessed are all they that enter in, and direct their way in holiness and righteousness, doing all things without disorder. Let a man be faithful; let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions: but still by how much the more he seems to be above others by reason of these things, by so much the more will it behove him to be humble-minded, and to seek what is profitable to all men, and not his own advantage.

XLIX. He that has the love that is in Christ, let him keep the commandments of Christ. For who is able to express the obligation of the love of God? What man is sufficient to declare as is fitting the excellency of its beauty? The height to which charity leads is inexpressible. Charity unites to God: "covers the multitude of

sins:" charity "endures all things," is longsuffering in all things. There is nothing base and sordid in charity: charity lifts not itself up above others; admits of no divisions; is not seditious, but does all things in peace and concord. By charity were all the elect of God made perfect: without it nothing is pleasing and acceptable in the sight of God. Through charity did the Lord join us unto himself; whilst, for the love that he bore towards us, our Lord Jesus Christ gave his own blood for us, by the will of God, his flesh for our flesh, his soul for our souls.

L. Ye see, beloved, how great and wonderful a thing charity is, and how that no expressions are sufficient to declare its perfection. But who is fit to be found in it? Even such only as God shall vouchsafe to make so. Let us, therefore, pray to him, and beseech him that we may live in charity, being unblamable, without human propensities, without respect of persons. All the ages of the world, from Adam even unto this day, are passed away; but they who have been made perfect in love have, by the grace of God, obtained a place among the righteous, and shall be made manifest in the judgment of the kingdom of Christ. For it is written, "Enter into thy chambers for a little space, till my anger and indignation shall pass away: and I will remember the good day, and will raise you up out of your graves. Happy then shall we be, beloved, if we shall have fulfilled the commandments of God, in the unity of love; that so, through love, our sins may be forgiven us. For so it is written, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth no sin, and in whose mouth there is no guile." Now this blessing is fulfilled in those who are chosen by God, through Jesus Christ our Lord; to whom be glory for ever and ever. Amen.

LI. Let us, therefore, as many as have transgressed by any of the suggestions of the adversary beg God's forgiveness. And, as for those who have been the heads of the sedition and faction among you, let them look to the common end of our hope. For as many as are endued with fear and charity would rather they themselves should fall into trials than their neighbours, and choose to be themselves condemned rather than that the good and just charity delivered to us should suffer. For it is seemly for a man to confess wherein he has transgressed, and not to harden his heart, as the hearts of those were hardened who raised up sedition against Moses the servant of God; whose punishment was manifest unto all men, for they went down alive into the grave, death swallowed them up. Pharoah and his host, and all the rulers of Egypt, their chariots also, and their horsemen, were for no other cause drowned in the bottom of the Red Sea, and perished; but because they hardened their foolish hearts, after so many signs done in the land of Egypt, by Moses the servant of God.

LII. Beloved, God is not indigent of any thing; nor does he demand any thing of us, but that we should confess our sins unto him. For so says the holy David, "I will confess unto the Lord, and it shall please him better than a young bullock that hath horns and hoofs." "Let the poor see it and be glad." And again he saith, "Offer unto God the sacrifice of praise, and pay thy vows unto the Most Highest. And call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." "The sacrifice of God is a broken spirit."

LIII. Ye know, beloved, ye know full well, the Holy Scriptures, and have thoroughly searched into the oracles of God. Call them, therefore, to your remembrance; for when Moses went up into the mount, and tarried there forty days and forty nights in fasting and humiliation, God said unto him, "Arise, Moses, get thee

down quickly from hence; for thy people whom thou broughtest out of the land of Egypt have committed wickedness; they have soon transgressed the way that I commanded them, and have made to themselves graven images. And the Lord said unto him, I have spoken unto thee several times, saying, I have seen this people, and behold it is a stiff-necked people: let me therefore destroy them, and put out their names from under heaven: and I will make unto thee a great and a wonderful nation, that shall be much larger than this. But Moses said, Not so, Lord: forgive now this people their sin; or, if thou wilt not, blot me also out of the book of the living." O admirable charity! O insuperable perfection! The servant speaks freely to his Lord: he beseeches him either to forgive the people, or to destroy him together with them.

LIV. Who is there among you that is generous? who that is compassionate? who that has any charity? Let him say, if this sedition, this contention, and these schisms, be upon my account, I am ready to depart, to go away whithersoever ye please, and do whatsoever ye shall command me: only let the flock of Christ be in peace with the elders that are set over it. He that shall do this shall get to himself a very great honour in the Lord; and there is no place but what will be ready to receive him: for "the earth is the Lord's, and the fulness thereof." These things they who have their conversation towards God, not to be repented of, both have done and will always be ready to do.

LV. Nay, and even the Gentiles themselves have given us examples of this kind: for we read how many kings and princes, in times of pestilence, being warned by their oracles, have given up themselves unto death, that by their own blood they might deliver their country from destruction. Others have forsaken their cities, that so they might put an end to the seditions of them. We

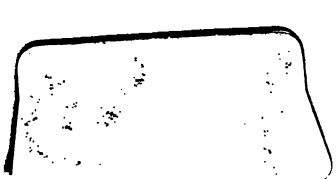
know how many, among ourselves, have given up themselves unto bonds, that thereby they might free others from them: others have sold themselves into bondage, that they might feed their brethren with the price of themselves: and even many women, being strengthened by the grace of God, have done many glorious and manly things on such occasions. The blessed Judith, when her city was besieged, desired the elders that they would suffer her to go into the camp of their enemies, and she went out, exposing herself to danger, for the love she bare to her country and her people that were besieged; and the Lord delivered Holofernes into the hands of a woman. Nor did Esther being perfect in faith, expose herself to any less hazard, for the delivery of the twelve tribes of Israel in danger of being destroyed: for by fasting and humbling herself, she entreated the great Maker of all things, the God of spirits; so that, beholding the humility of her soul, he delivered the people for whose sake she was in peril.

LVI. Wherefore let us also pray for such as are fallen into sin: that, being endued with humility and moderation, they may submit, not unto us, but to the will of God. For by this means they shall obtain a fruitful and perfect remembrance, with mercy, both in our prayers to God, and in our mention of them before his saints. Let us receive correction, at which no man ought to repine. Beloved, the reproof and the correction which we exercise towards one another is good, and exceedingly profitable; for it unites us the more closely to the will of God. For so says the Holy Scripture, "The Lord corrected me, but he did not deliver me over unto death." "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "The righteous," saith he, "shall instruct me in mercy, and reprove me; but let not oil of sinners make fat my head." And again he saith, "Happy is the man whom

God correcteth; therefore despise not thou the chastening of the Almighty. For he maketh sore and bindeth up; he woundeth and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. Thou shalt laugh at the wicked and sinners; neither shalt thou be afraid of the beasts of the earth. The wild beasts shall be at peace with thee: then shalt thou know that thy house shall be in peace; and the habitation of thy tabernacle shall not err. Thou shalt know also that thy seed shall be great, and thy offspring as the grass of the earth. Thou shalt come to thy grave as the ripe corn that is taken in due time, like as a shock of corn cometh in its season." Ye see, beloved, how there shall be a defence to those that are corrected of the Lord; for, being a good instructor, he is willing to admonish us by his holy discipline.

LVII. Do ye, therefore, who laid the first foundation of this sedition, submit yourselves unto your priests; and be instructed unto repentance, bending the knees of your hearts. Learn to be subject, laying aside all proud and arrogant boasting of your tongues; for it is better for you to be found little, and approved in the sheepfold of Christ, than to seem to yourselves better than others, and be cast out of his fold. For thus speaks the excellent and all-virtuous Wisdom, "Behold, I will pour out the word of my spirit upon you; I will make known my speech unto you. Because I called, and ye would not hear,—I stretched out my words, and ye regarded not; but ye have set at nought all my counsel, and would none of my reproof,—I will also laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, and your destruction as a

whirlwind, when distress and anguish cometh upon you, then ye shall call upon me, but I will not hear you. The wicked shall seek me, but they shall not find me; for that they hated knowledge, and did not seek the fear of the Lord. They would not hearken unto my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own ways, and be filled with their own wickedness."

LVIII. Now God, the inspector of all things, the Father of spirits, and the Lord of all flesh—who hath chosen our Lord Jesus Christ, and us by him to be his peculiar people—grant to every soul of man that calleth upon his glorious and holy name faith, fear, peace, long-suffering, patience, temperance, holiness, and sobriety, unto all well-pleasing in his sight; through our high priest and protector Jesus Christ, by whom be glory, and majesty, and power, and honour, unto Him, now and for evermore. Amen.

The Editors intended to offer a short essay on this epistle, but as they have been obliged to abridge it, they have spared their own remarks, to insert as much of it as possible. On the paragraph that mentions the phœnix, they would have endeavoured to shew by reason and similar examples elsewhere, that ignorance of natural history or philosophy, and even the grossest mistakes on such questions, touch not a man's qualifications for teaching divine truth, and that Clement's opinions on the phœnix, which he has used for a type of the resurrection, no more affect the worth of his doctrinal exhortations, than his belief in the Eproyeler of Ptolemy would have invalidated any truth which he illustrated by the celestial notions. The truth he teaches he learned from revelation, the illustration is purely his own.